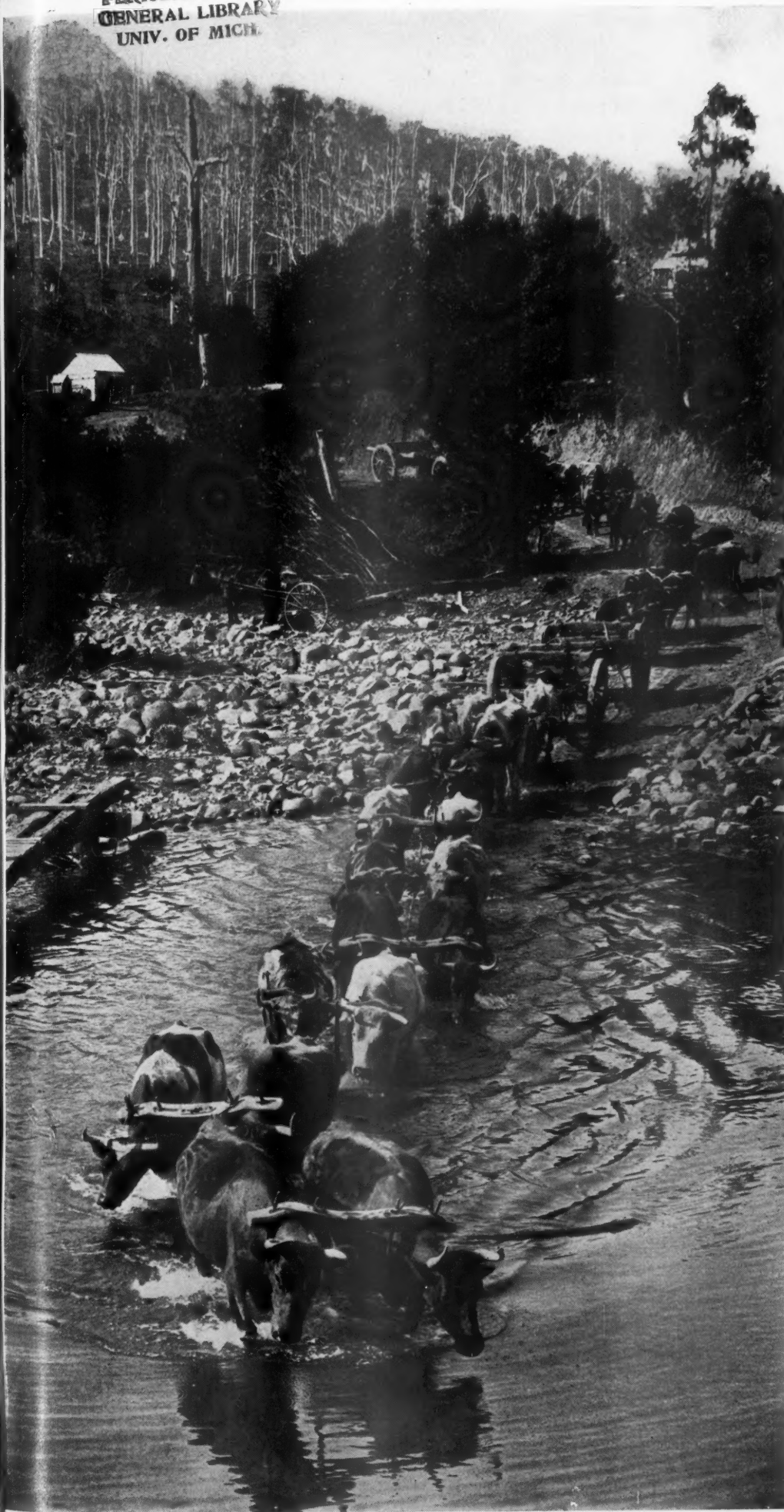


PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.



APRIL

M I S S I O N S

1933

THE CALENDAR

*Coming events of interest to
Northern Baptists*

APRIL

- 5 —Woman's Home Mission Board meeting in New York
- 11 —Ministers and Missionaries Benefit Board meeting in New York

MAY

- 4 —Woman's Home Mission Board meeting in New York
- 15 —Home Mission Board meeting in New York
- 16-22—Southern Baptist Convention in Washington, D. C.

23 —Joint meeting of Southern Baptist Convention and Northern Baptist Convention in Washington, D. C.

24-29—Northern Baptist Convention in Washington, D. C.

JUNE

26-27—Foreign Mission Board meeting in New York

MISSIONS

You are going to enjoy this issue. When you finish reading it, why not subscribe for a friend?

Address: MISSIONS
152 Madison Avenue, New York

One Month's Salary GIVEN AWAY!

by teachers of Christian Schools in Burma who have returned it to the budget to keep the schools from being closed

WHAT CAN YOU SACRIFICE
to help the cause of Christ in Burma?



There are 33,331 villages like this in Burma without a single Christian inhabitant.

Burmese pastors receive from \$120 to \$360 yearly
Burmese teachers receive from \$100 to \$500

Send gifts to DR. P. H. J. LERRIGO, Home Secretary

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 MADISON AVENUE NEW YORK, N. Y.

THE CHRONICLE

*From the cradle to the grave in
missionary service*

BORN

To Rev. and Mrs. U. S. Grant Sension of Nowgong, Assam, a daughter, October 23.

To Mr. and Mrs. F. G. Dickason of Rangoon, Burma, a daughter, February 7.

ARRIVED

Mrs. W. O. Lewis of France, in New York, January 31.

Dr. Harold Thomas of Ningpo, E. China, in Seattle, December 5.

SAILED

Miss Elsie Kittlitz, from Seattle, January 21, on the S. S. *President Jefferson* to South China.

Miss A. O. Jorgenson, from New York, January 27, on the S. S. *Berengaria* to Cherbourg, France; then to Belgian Congo.

Miss Lisbeth B. Hughes, from New York, February 10, on the S. S. *Westernland* to Southampton; from Liverpool, February 24, on the S. S. *Pegu* to Burma.

Miss Etelka M. Schaffer, from New York, February 15, on the S. S. *Berengaria*, to Cherbourg, France, for study; then to Belgian Congo.

DIED

Rev. Frederick H. Eveleth, retired missionary to Burma, in Albany, N. Y., November 30, 1932.

Rev. Eric Lund, D.D., retired missionary to the Philippines, in Los Angeles, Cal., January 17.

THE COVER

Many readers will again wonder whence came the striking cover on this issue. It is a reproduction from a photograph which Dr. J. H. Rushbrooke brought back from Australia. There are nine yoke of oxen fording the stream, while an equal number are drawing the wagon hidden by the tree.

QUESTION BOX

1. Who is G. P. Rees?
2. What Convention is scheduled for April 1-3?
3. How many foreign mission educational institutions are managed cooperatively?
4. Where is drinking water transported 350 miles?
5. Who is Jack Evans?
6. What happened Feb. 24th?
7. Where is Shiria?
8. What Chinese word has two meanings?
9. Where was Dr. G. P. Mitchell pastor in 1915?
10. What is the population of Chimney Hill Town?
11. "To help our fellows and their burdens share"; who is the author?
12. What Baptist organization was formed in 1926?
13. For what building did the Foreign Board appropriate \$12,500?
14. What far-reaching humanitarian decision was made in 1834?
15. Who is proud of being a Christian?
16. What Baptist Convention was held in 1909?
17. Where has the average number of patients increased from 31 to 57 per day?
18. What institution has 1700 University Ave. as its address?

Prizes for 1933

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1934, to receive credit.

This contest is open only to subscribers.

Instructions to Subscribers

SUBSCRIPTION PRICE

| | United States | Canada | Foreign Countries |
|-----------------------|---------------|--------|-------------------|
| Single Copies | \$1.25 | \$1.50 | \$1.75 |
| In Clubs (5 or more) | 1.00 | 1.25 | 1.50 |

Remit by Money Order or Draft. Bills, coins, stamps sent at sender's risk. Make all Checks, Postal or Express Orders payable simply to *MISSIONS*.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 24

APRIL, 1933

No. 4

In This Issue

GENERAL:

| | |
|--|--------------|
| LET'S GO TO WASHINGTON | 194 |
| THE CONTINENT OF DISTANCES AND EMPTY SPACES— <i>J. H. Rushbrooke</i> . . . | 206-210 |
| IT'S A LONG WAY BACK TO MANCHURIA— <i>L. D. M. Wedderburn</i> | 211-213 |
| CHRISTIAN UNITY AND RACIAL DIVERSITY— <i>E. Herbert Dutton and Coe Hayne</i> . | 214-217 |
| MILES AND MILES FROM ANYWHERE— <i>Thomasine Allen</i> | 218-220 |
| WHEN MY PEOPLE FREEZE— <i>Fred B. Palmer</i> | 220-221 |
| AFRICA—THE CONTINENT OF GOD'S ADVENTURE— <i>P. H. J. Lerrigo</i> | 222 |
| THROUGH THE FOG BANK— <i>W. H. Bowler</i> | 227 |
| THE SOCIAL CONSEQUENCES OF FOREIGN MISSIONS | 228-229 |
| PARENTS AND CHILDREN— <i>Herbert Hoover</i> | 232 |
| NEWS FROM THE MISSION FIELDS | 197, 233-235 |

EDITORIAL:

| | |
|--|---------|
| A MONTH OF ANXIETY | 199 |
| THE WORLD TODAY | 202-203 |
| THE MEASURE OF OUR EASTER CONVICTION; FOREIGN MISSIONS AND SOUND TEETH; WHO SAYS MISSIONARY GIVING AFFECTS CHURCH EXPENSES?; IT IS ALL TRUE: BUT WHAT WILL YOU DO ABOUT IT?; A CRITICISM OF THE CHURCH AND ITS REBUKE; EDITORIAL COMMENT | 223-225 |
| PERSONALITIES | 226 |
| DEVOTIONAL | 230 |
| EDITOR EMERITUS | 231-232 |

DEPARTMENTAL:

| | |
|---|---------|
| BOOK REVIEWS | 236-237 |
| HELPING HAND; TIDINGS FROM THE FIELD | 238-241 |
| DEPARTMENT OF MISSIONARY EDUCATION; ROYAL AMBASSADORS; WORLD WIDE GUILD; CHILDREN'S WORLD CRUSADE | 243-251 |
| AROUND THE CONFERENCE TABLE; OPEN FORUM OF METHODS | 252-254 |

PICTORIAL:

| | |
|---|---------------------------|
| SCENES FROM AUSTRALIA | 198, 204-208 |
| SCENES FROM CHINA | 200-201 |
| DR. J. H. RUSHBROOKE | 206 |
| BAPTIST INTERRACIAL CONVENTION, DETROIT | 215 |
| ITALIAN BAPTIST CONVENTION | 216 |
| PICTURES FROM MISSION FIELDS | 218-226, 233-241, 249-250 |
| GUILD SUMMER ASSEMBLIES | 246 |
| W. W. G., CARMEL, N. Y.; CENTERVILLE, S. D. | 247, 248 |

Published Monthly except July and August at 10 FERRY ST., CONCORD, N. H.,

BY THE BOARD OF MISSIONARY COOPERATION OF THE
NORTHERN BAPTIST CONVENTION

COMMITTEE ON PUBLICATION

W. H. Bowler, Owen C. Brown, Stanley B. Hazzard, William A. Hill, A. LeGrand,
P. H. J. Lerrigo, Janet S. McKay, Mrs. George Caleb Moor, Frank Smith,
Mrs. K. S. Westfall, George L. White

Executive and Editorial Offices, 152 Madison Ave., New York City

Application pending for transfer of entry as second-class matter from the Post Office at Brooklyn, N. Y., to the Post Office at Concord, N. H., under the act of March 3rd, 1879.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.

Let's Go To Washington!

AN HISTORIC MEETING FOR NORTHERN AND
SOUTHERN BAPTISTS. WILL YOU BE THERE?

ARRANGEMENTS have been completed for the great union meeting of Baptists representing the Northern and Southern Baptist Conventions, to be held in Washington on May 23rd. For the morning session in the Washington auditorium, the program provides for two principal addresses, one by Dr. John MacNeill of Toronto, Canada, president of the Baptist World Alliance; the

other by Dr. J. Clyde Turner of Greensboro, N. C., a leader of the denomination in the South. In the evening the chief speakers will be President C. A. Barbour, of Brown University, and Dr. George W. Truett of Dallas, Texas. Both men are well known in the South and in the North.

This joint session on May 23rd will be the first occasion in almost 90 years when representatives of

Baptist churches in every state of the union have come together. Technically it will not be a joint session of the two conventions, inasmuch as it would be obviously impossible to transact convention business in the usual way under such circumstances. The plan is to make it a great demonstration of fellowship, with inspirational addresses by men of national reputation.

No general program is planned for the afternoon. Instead there will be separate meetings of men and women delegates and visitors of both conventions. The men

BAPTIST SCHOOLS, COLLEGES, THEOLOGICAL SEMINARIES

ANDOVER NEWTON THEOLOGICAL SCHOOL

Courses leading to B.D. and S.T.M. degrees. Special provision for Post-Graduates. Courses in Religious Education for women.

EVERETT C. HERRICK, President,
Newton Centre, Mass.

BERKELEY BAPTIST DIVINITY SCHOOL

Standard courses; Full Faculty; Representative Student Body; Women Admitted; Located in a Metropolitan and Educational Center. For information apply to President Claiborne M. Hill, 2606 Dwight Way, Berkeley, California.

KEUKA COLLEGE

KEUKA PARK, N. Y.

A LIBERAL ARTS COLLEGE FOR WOMEN
All courses lead to B.A. or B.S. Also opportunity to study Music, Secretarial Science, Christian Leadership, Dramatics, etc. New buildings, gymnasium, and swimming pool. On Lake Keuka, four miles from Penn Yan. Six hundred dollars per college year.

A. H. NORTON
President

THE BAPTIST INSTITUTE 1425 SNYDER AVENUE, PHILADELPHIA

Exceptional opportunity for young women to train as pastor's assistants, or for city, home or foreign missions. Sunday school, settlement work, etc. The aim is a thorough knowledge of the Bible, practical methods, and the spiritual growth of the students. Send for catalogue.

J. MILNOR WILBUR, D.D., President.

CROZER THEOLOGICAL SEMINARY

Suburban Philadelphia

Chester, Pennsylvania

Scholarships available for approved students. Tuition and room rent free. Resident courses in the Seminary for pastors and missionaries. Degree of B.D. or Diploma.

Resident courses in Seminary with privileges of graduate work in the University of Pennsylvania during Middle and Senior Years. Seminary degree of B.D. or University degree of A.M.

Graduate courses in any department of theological instruction leading to Seminary degree of Th.M. and University degree of A.M. By prolonging residence University's degree of Ph.D. is possible.

Extension Department carries work of the lecture room into homes of pastors and religious workers who have not had privileges of theological education.

For catalog and information, address:

MILTON G. EVANS, D.D., LL.D., President

Chester, Pa.

"EASTERN"

Exhibits a record of increasing power and progress. Steadily maintains the highest cultural standards. Furnishes a vital evangelical culture. Radiates a spirit of dynamic energy. Emphasizes practical methods. Trains for leadership.

If you are looking forward to life service in the Gospel ministry, write for a Catalogue today and it will be mailed to you promptly

AUSTEN K. DE BLOIS, President

The Eastern Baptist Theological Seminary

1808-1818 South Rittenhouse Square

PHILADELPHIA, PA.

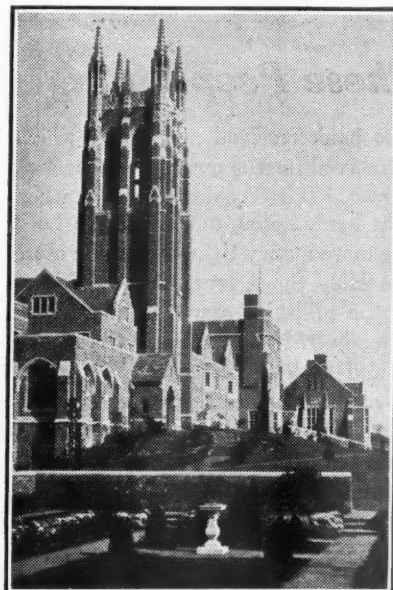
are considering a program that includes a meeting at 3:30 o'clock, and a social hour and supper in

one of the large Washington churches at 5:00 p. m. Committees of northern and southern

women are also developing a program for their meeting.

On account of its convenience of access from all population centers of both areas, Washington will probably see the largest assemblage of Baptists ever held in America, and possibly in the world. The Southern Convention will begin its sessions on Friday, May 19th, and continue through Monday evening, May 22nd. The Northern Convention will begin on Wednesday, May 24th, and conclude on the 29th. The intervening day, the 23rd, will be the high spot of interest. Fraternization of the two Baptist bodies will include a ceremony at the Roger Williams Church, a national memorial which was built and completed by the denomination several years ago.

The program for the day of joint sessions has been planned by the program committees of the two conventions in cooperation. The Southern Convention committee chairman is Dr. C. W. Daniel of Richmond, Va., and the Northern chairman is Dr. M. J. Twomey, pastor of the Baptist Temple, Philadelphia. In the regular sessions of the Southern Convention the presiding officer will be the president, Dr. F. F. Brown of Knoxville, Tennessee, and in the Northern Convention, President C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis.



THE COLGATE-ROCHESTER DIVINITY SCHOOL

Rochester, N. Y.

Established in 1819

3,400 Baptist leaders have been trained in this School, for service at home and abroad.

Alumni Week, April 18-22

*Prof. Walter M. Horton
of Oberlin University*

Francis W. Ayer Lecturer

*Prof. Shirley J. Case
of the University of Chicago*

Walter Rauschenbusch Lecturer

Correspondence from prospective students invited.

Albert W. Beaven,
President

BETHEL INSTITUTE

A Baptist School Standing for the Historic Faith of the Fathers, Training Young People for Life and Leadership in Church, Community and Kingdom Service, averaging one graduate or former student for each year of its history on the Foreign Field.

SEMINARY — K. J. Karlson, Dean. Offers courses for B.D., Th.B., and also Th.G. A two-year Bible and Missionary Training Course for all forms of Missionary service at home and abroad. Fifteen recent graduates on foreign fields of Japan, Africa and Asia.

ACADEMY — A. J. Wingblade, Principal. Courses: College and Seminary Preparatory, Music,

Public Speaking. Two-year Bible courses offered in Academy. Accredited. Strong religious and missionary spirit.

JUNIOR COLLEGE — Walfred Danielson, Dean. Two years of standard collegiate work based on and in advance of complete high school course. First year offered in 1931. Definite training for Christian leadership.

Write for catalog, and send gifts to

G. ARVID HAGSTROM, President Bethel Institute
ST. PAUL, MINNESOTA

Eighty-Three Years

of service to the denomination and the Kingdom

99 ministerial students have received the A.B. degree from

WILLIAM JEWELL COLLEGE

in the past five years

*Approved by the Association of
American Universities*

JOHN F. HERGET, President
Liberty, Missouri

HILLSDALE COLLEGE

fosters a unique system of campus government in which faculty administrators, and students are represented and participate. Besides producing conduct of a high order, this system provides practical training in statesmanship and political control.

Clark L. Herron, President
Hillsdale Michigan

University of Redlands

A modern, well-equipped Liberal Arts College with a faculty of 50, and a student body of 600. The degrees of B.A. and B.M. with a school of education for those who wish to prepare for teaching.

A Christian College,
Sunny California Climate,
Reasonable Tuition and Living
Costs.

Redlands, Calif. Send for booklet

Make it YOUR College

FRANKLIN COLLEGE OF INDIANA

Good since 1834 — Better all the time

Write for catalog

Address Franklin College, Franklin, Ind.

Program for the Northern Baptist Convention

**A PRELIMINARY ANNOUNCEMENT
BY THE PROGRAM COMMITTEE**

Outstanding features for the program of the Northern Baptist Convention May 24-29, immediately after the union meeting with Southern Baptists, include the following:

The president's and keynote address will be delivered by Dr.

C. O. Johnson. He will also respond to a welcome by the new President of the United States.

As an innovation, the Convention sermon by Dr. Bernard C. Clausen will be preached at the Wednesday evening session instead of at the Sunday morning session as in other years.

A review of the Laymen's Foreign Missions Appraisal under the direction of Dr. P. H. J. Lerrigo with ample opportunity for discussion is scheduled for Wednesday afternoon.

There will be several forum periods, dramatic sketches, pageants, demonstrations, the customary reports by societies, boards and committees, and a general discussion of the relationships of Baptists to the Federal Council following an address on the Council by its new President, Dr. A. W. Beaven.

The program also provides for addresses by Dr. John MacNeill, Bishop Hughes, and Dr. E. Stanley Jones of India.

Sunday, the closing day will be known as missionary day with addresses by missionaries.

The full outline of the program will be published in the May issue.
M. J. Twomey, *Chairman*

While Banks Fail, These People Sing

DO you recall the story of the \$3 check for subscriptions to MISSIONS that came back because the bank had failed? It was told on page 67 in February.

There came from an unknown friend a big envelope postmarked Providence. All it contained was the paragraph clipped from the magazine reporting the story and three dollar bills. There was no name and no address. The Editor reported it to Rev. Daniel G. Dunkin whose church has been so hard hit in the depression. The following reply reveals the spirit in which he and his people face conditions of today.

Dear Editor:

Your letter did me a world of good. I am sorry to send a check that was no good. It was good when I sent it.

The bank received my money which I received for the magazine to be sent to you. It surely was a surprise when that bank closed, but praise the Lord the more money tightens up, the more the Holy Spirit loosens up. We are in the midst of a wonderful revival. Already 27 have confessed Christ and united with the church. We are to have three nights a week of evangelism, Bible study and prayer for the next ten weeks, until Easter. We are asking the Lord to move the number of confessions from 27 to 100 by that time.

In the midst of failing banks we sing every night in our meetings,

"Jesus never fails. Jesus never fails.
Heaven and earth may pass away,
But Jesus never fails."

Now I want to assure you that your statement about taking care of that three dollars is appreciated by me.

FIRST MILE

YOUR CHURCH PLEDGE

SECOND MILE

YOUR "OVER AND ABOVE" GIFT

SECOND MILE DONORS

ARE

Women whose great desire to see the world brought to Christ impels them to go the second mile, even though it means real sacrifice to make the extra gift.

For six years, since the beginning of this over and above effort, Baptist women have been going the second mile. Gifts of varying amounts have been received and used to help tell the story of redemption.

WILL YOU BECOME A SECOND MILE DONOR NOW?

Make your check payable to the Board of Missionary Cooperation and send it to Miss Ina E. Burton, 152 Madison Ave., New York City.

Your gift may count on your church missionary quota if you so desire and so state when you send it.

If you wish to become one of the group of Second Mile Donors, clip and mail this coupon to Miss INA E. BURTON, 152 Madison Avenue, New York, N. Y.

(Name).....(Street No.)

(City).....(State).....

If I keep my life in the center of the Lord's will He will see me through. It is wonderful to live from hand to mouth, when it is from His hand to His mouth. Talking about young people looking for thrills, I would like them to trot out a greater thrill than I have had in the last few months.

I will have some more names for MISSIONS soon as there are a number of new families coming into the church.

Yours for the Master's glory,

Daniel G. Dunkin

Quite a number of friends responded to the story of the returned check and also to the two letters from Question Box contestants, published in the same issue, who failed to win a year's subscription. On behalf of all these subscribers MISSIONS thanks the friends who made their subscriptions possible. Many readers now enjoy the magazine who otherwise would not be having it.

This Gold Has a Value Greater Than Gold

A gold coin dropped out of an envelope addressed to the "Pray-It-Through" Committee and lay shining like a jewel in the mass of mail being opened at Baptist headquarters in New York. There also came out of that envelope a vision of Christian loyalty and unselfishness brighter than any gold.

The woman who wrote the letter has had no easy path in life. She has had to watch the pennies and to deny herself many comforts that more fortunate folk regard as necessities. As she went about her work she thought of emergencies in which that bit of money would be useful, or she pictured various purchases of things she wanted. A woman who for a long

time has not known the joys of shopping can think of a lot of ways to use five dollars.

Then came the invitation to "Pray-It-Through." As she considered the missionary situation which gave rise to this movement,

It Came From the Sea!

In an envelope bearing two Portuguese stamps, for it was mailed in Portugal, the postman delivered to MISSIONS' office the following letter. It was written apparently while the writer was on a Mediterranean cruise. It speaks for itself.

HOLLAND-AMERICA LINE

S. S. *Statendam*,

February 12, 1933.

My dear MISSIONS:

At sea, midway in the Atlantic, headed for North Africa and later to the Holy Land. Today reading MISSIONS. I brought the February copy with me. Have been a subscriber since the magazine started. Rev. Dunkin's letter from Indiana impressed me. I enclose \$2 to help. If others got ahead of me, use the \$2 for similar purpose.

I am a layman. I find MISSIONS by far the ablest and best gotten up of any publication of a similar nature. My home is in New England, but I was born in Burma, the son of a missionary who was located there some 80 years ago.

Very sincerely yours,

Mr. Hibbard

Note—Rev. Charles Hibbard, father of the writer of the above letter, served in Burma from 1852 to 1865. He died in 1866.—E1.

she put aside all thought of what her savings would buy in the stores. She had found the right place to invest that five dollars. With it she sent a note of explanation which read: "I have been treasuring this \$5.00 gold piece for years, yet I am sure that God would not want it to be lying idle and that it should be put to work in this good cause."

The April Objective Needs Your Help

"Evangelism and Victory" has been made the denominational objective for April, by the action of the Board of Missionary Cooperation, the Finance Committee, and the Executive Committee. The committee on objectives, of which Dr. A. W. Beaven is chairman, has stated in regard to this objective:

"As we draw toward the close of our fiscal year, during the last two weeks of April, we summon the denomination to refuse to accept placidly a program of retreat from year to year in the program of missionary work. We call attention to the danger of consoling ourselves that we are not as bad as others are, or that we are only ten per cent worse than the year before. Regardless of our comparative standards, a program of retreat can have but one end.

"We recommend, therefore, that the last two weeks in April be devoted to an heroic effort to maintain our missionary and local work at the highest possible level, and close the denominational year in a way worthy of the Master, praying each day that we may have the dauntless Christian spirit that will not be defeated when the cause of Christ is at stake."

Communion Ware of Quality
 Best Materials
 FINEST WORKMANSHIP
 ALUMINUM or SILVER PLATE
 Individual Glasses
 Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
 Room 301 1701-1703 Chestnut Street, Philadelphia, Pa.

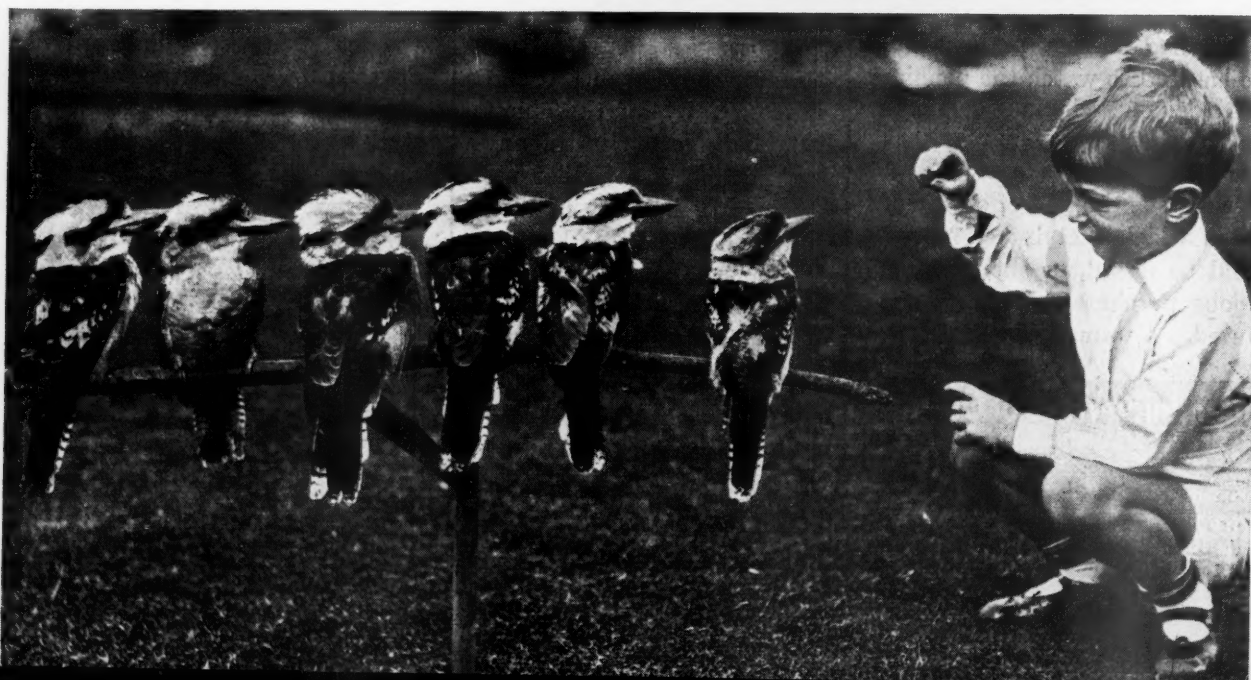
Guide to the
ROCK GARDEN
 28 Illustrations
 Guide to the
ROSE GARDEN
 Illustrated. Ready June 1
 By mail 40 cents each
 Remittance should accompany order
 The Secretary: Brooklyn Botanic Garden
 1000 Washington Ave., Brooklyn, N. Y.

When Spring Comes to Australia

Dr. Rushbrooke brought these charming pictures back from his visit to Australia last fall. It was then springtime in the southern hemisphere as its seasons are the reverse of those in the northern half of the world

Right: Three little Kaolas, or native bear cubs of Australia

Below: An Australian boy having a good time with six Kookaburras



MISSIONS

VOL. 24 NO. 4



APRIL, 1933

A MONTH OF ANXIETY



AS these lines are written, the United States is staggering through a nationwide banking crisis. It is no exaggeration to say that our missionary societies therefore approach the close of their fiscal year with gravest concern. What will be the outcome on April 30th?

Previous depressions apparently were never so serious for Baptist missions. We have looked into issues of *The Baptist Missionary Magazine*, predecessor of *MISSIONS*, especially in the thirties and the seventies. We found no indications that these years of distress were endangering the missionary cause. On the contrary, in 1832-1833 and again in 1876-1877, for example, foreign mission receipts were larger than for the respective preceding years. Only in 1893-1894 was there an emergency comparable to that of today. In that year the denomination incurred a huge foreign mission debt of \$203,595. "For the first time in many years," said the Board in its annual report, "the Missionary Union comes to its anniversary without a single new missionary."

Serious as that situation was, a more ominous condition confronts us now. Hundreds of home and foreign missionaries are looking to April 30th with anxious hearts. Will it mean for many of them a summons home, a tragic frustration of life's ambition, a speedy transfer into the ranks of America's unemployed? Was that small company of new missionaries at the San Francisco Convention the last to be sent out by Northern Baptists? Will Dr. Clausen's prophecy of "The Doomed Battalion" be fulfilled? Will something even more disastrous occur, like withdrawal from entire fields, evacuation of missionaries, abandoning of property, the closing of

fruitful work for which generations of Baptists have paid and prayed? Surely in these days the redeeming, new-world-building ministry of missions should be maintained at all costs.

We ought to be mightily disturbed over this situation. Not in our generation has there been a crisis so threatening to our missionary cause.

It is true that we have all experienced a loss in income. We are all much poorer than we were even six months ago. And yet, for how few of us has our support of the Christian church and its Christ-like service across the earth, involved actual deprivation of something that we personally needed. We may now be learning the meaning of impoverished living; but we have not yet known the meaning of sacrificial giving.

Our missionary societies have made terrific, almost incredible adjustments in reducing expenditures to declining incomes. The Board of Cooperation has done its utmost to bring the facts to our people. Through Dr. Clausen the "Pray-It-Through" movement has brought to multitudes an undergirding of spirit greatly needed in a time like this. For months President Johnson himself has worked untiringly, bringing his dynamic cheerfulness to thousands of Baptists. All have done everything humanly possible to halt the decline in missionary giving.

Amid all our financial pangs and panics, we can still close this missionary year with confidence and reasonable success. Only one thing is needed. It is for all of us to make our part a matter of prayer and honest consideration. Then as followers of Christ, let us do what conscience, judgment, loyalty and other obligations suggest. If each of us will do that, there need be no concern over the outcome.

CHURCHES



**THE NORTH SHANGHAI
BAPTIST CHURCH**

To take care of refugees as they returned to rebuild their shattered homes, the church under the leadership of Mr. T. E. Tong and Dr. Shen, both of them church members, promptly opened a medical clinic.

The picture shows a daily crowd of patients. This community service has been heartily appreciated. It is in accord with the emphasis on medical missions in the Laymen's Report, "the care of the sick in the spirit of disinterested service."

Terribly shaken by a bomb from an airplane and severely damaged in the invasion of Chapei a year ago, this church was partly repaired as soon as funds and conditions permitted

Readers who keep back issues on file should refer to Mr. Taylor's story of the Chapei disaster, published in May, 1932

Dr. clair fines in c any

An confe the chu Chie 1932 dire Beth Evan

The r Swato with t

The b Foreign

ES IN CHINA

Dr. C. E. Bousfield claims this is "the finest church building in connection with any mission work in China"

en by
a air-
erely
e in-
bei a
this
arly
on as
con-
tted

An evangelistic conference held in the new memorial church in Kak Chieh, September 1932, under the direction of the Bethel-Shanghai Evangelistic Team



back
ould
ylor's
hapei
ed in

omes,
th of

e has
edical
rit of

The memorial Baptist church on the island of Kak Chieh in the bay of Swatow, was dedicated June 14, 1931. Built of hewn granite and concrete, with tall pillars supporting a roof of green tiles, the spacious edifice commemorates seventy years of Baptist missions in South China.

The building cost \$25,000 gold of which one-half was appropriated by the Foreign Board in New York and the other half raised on the field through a financial campaign under the direction of H. C. Ling.

THE MEMORIAL CHURCH AT KAK CHIEH



The World Today

Current Events of Missionary Interest



The League of Nations Pronounces Judgment

HISTORY was made February 24th when the League of Nations by vote of 42 to 1, the sole negative being cast by Japan, pronounced judgment on the undeclared war in Manchuria. If Japan now formally withdraws from membership, such action would mark the final break between this world association of nations and one of its major members. The League pronouncement covers the following points: (1) The dissolution of Manchukuo and its reestablishment as Manchuria under the sovereignty of China; (2) the withdrawal of Japanese troops from Manchuria; (3) settlement of the dispute according to the League Covenant and the Kellogg-Briand Pact outlawing war, both of which Japan and China signed, and the treaty of 1922 guaranteeing the integrity of China, Japan being one of the nine nations that signed it; and (4) the appointment of a special committee with which the United States and Russia will be asked to cooperate, to help Japan and China to an amicable settlement. The League's action in declining to recognize the new state of Manchukuo is in accord with the American position announced by Henry L. Stimson, former Secretary of State.

In refusing to accept this decision Japan set forth her case, contending that (1) the Manchurian issue is unique historically and geographically; (2) literal application of the League Covenant would be futile; (3) China has thus far not demonstrated a permanent, unified, stable government; (4) Japan, having recognized Manchukuo, which is claimed to be making steady progress, cannot renounce that recognition; (5) Japan is absolutely opposed to the Lytton report on which the League's action is based; (6) the Manchurian problem should be solved by direct negotiation between Japan and China with no outside interference; (7) the Jehol invasion by the Japanese army is a police matter for the protection of Manchukuo; and (8) the League cannot hold Japan responsible for hostilities.

Thus the world is witnessing an impasse between the League and one of its great powers. For this situation Japanese militarism is responsible. Not many people are aware that the Japanese government is so constituted that its War Department is

accountable only to the Emperor. Over it the Cabinet has no control. Some Cabinet members sincerely desired a more conciliatory course but in the Imperial Council they were overruled and compelled to acquiesce in the policy pursued by the War Department since the beginning of the dispute.

The Japanese people need sympathetic understanding at the same time that their militarists apparently deserve condemnation. Historical and geographical considerations exist here which should be recognized. With doors to the so-called white man's world closed to her people, Japan feels that her existence as a nation is imperilled. She needs an adequate supply of raw materials, like iron, coal, etc., for her industrial life. Japan also feels that her war with Russia in 1904 helped preserve China's territorial integrity. In return China granted Japan concessions in Manchuria. There is therefore a distinction between her objective in Manchuria and the method of attaining her objective. Here is an outstanding case where the end does not justify the means. Although it must be admitted that some of the nations who passed judgment on Japan's conduct have in other years been guilty of similar conduct, it must also be acknowledged that these things occurred before the treaties above referred to came into being. The world is supposed now to be living under a new order of relationships.

The issue therefore seems clear. The League has spoken. World opinion will support its decision. Japan must now redeem her reputation for rectitude in international relations, and shape her policy accordingly. In these days of world interdependence no nation can afford long to remain in "moral isolation." Fortunately the League invoked no economic pressure or political coercion to enforce its recommendations. The case having been stated, it is now referred to the moral judgment of the world.

Japan also fights the Liquor Traffic

AS a memorial of the great earthquake, a widespread campaign against liquor was conducted in Japan in 1932. The National Temperance League, as reported in *The Japan Christian Graphic*, distributed more than one million handbills and 150,000 posters. A spectacular feature was a great mass meeting of young men in Tokyo.

A Japanese Supreme Court Judge spoke over the radio advocating temperance while the Prime Minister adopted the slogan "Temperance will restore the nation." All governors and schools have been officially requested by the government's Home Department to observe NO SÁKE DAY. (Sáke is a Japanese liquor of high alcoholic content.) A new ordinance prohibits wine in the Diet. It is claimed that already as a result there has been a marked decrease in disorder in legislative sessions. The 14th annual convention of the National Temperance League is to be held April 1-3, in Kochi City, the center of what is said to be one of the wettest districts in Japan. Two years ago in this section when NO SÁKE DAY was observed, the liquor dealers distributed free sáke in the streets. Against these facts, however, a substantial increase is reported in the production of sáke. Moreover, the breweries of Japan are said to be preparing for capacity operation. This is in anticipation that beer will again flow in America and the brewers of Japan are getting ready for immediate export when the ban is lifted here.

Talking One Thing and Practicing Another

AT a meeting in New York on February 5th, Senator Gerald P. Nye of North Dakota made public some astonishing figures about the cost of the military and naval establishment of the United States. As reported in *The New York Times*, he said that "three-fourths of every dollar collected by the United States Government goes to defray the expenses of a past war or to maintain an army and a navy for some future war." Moreover, the present cost of the American army and navy was nearly three times as great as in 1915, and one-third greater than in 1926. Even more astounding were his comparisons with similar expenditures by other nations. Increases for military and naval expenditures were 42% for Great Britain, 30% for France, 44% for Italy, 31% for Russia and 197% for the United States. The Senator is also reported to have made this comment: "We call ourselves leaders in the movement toward world peace. We are talking one thing while under cover of darkness we are practicing another." Back in our seminary days our professor of elocution frequently told his

students that there was nothing so eloquent as a fact. Here apparently are facts that speak most eloquently.

Slavery Still Exists in Africa

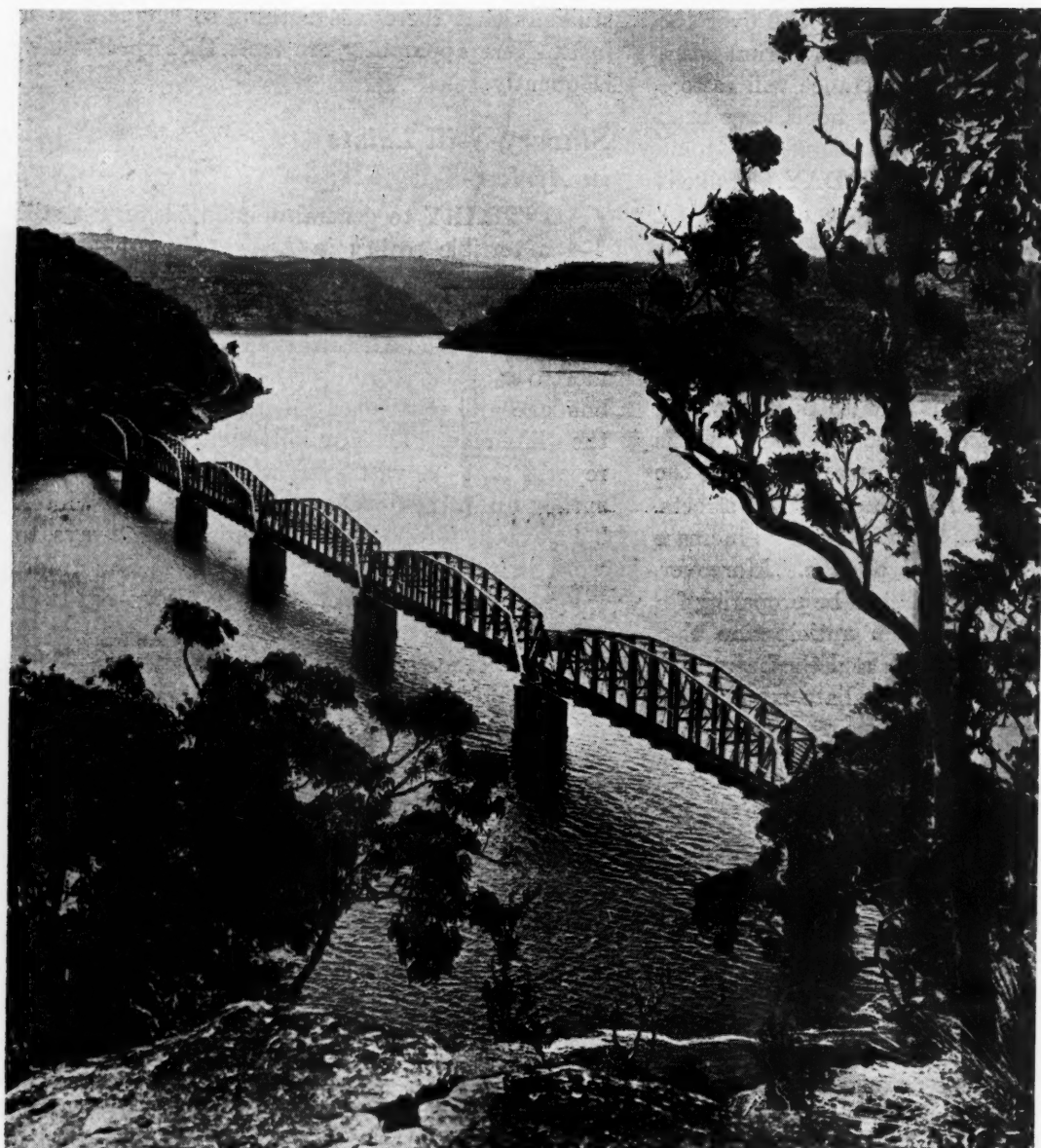
CONTRARY to general opinion, slavery is still a terrible reality in Africa. In the usually accepted meaning of the term slavery, men and women and even children are in bondage in areas controlled by the Africans themselves. There are, moreover, other forms of slavery than personal bondage and particularly in regions controlled by the white race. The Committee on African Welfare reports that "a vast system of forced labor has sprung up in the development of Africa by whites. To clear the forests, to build roads and railways, to work in mines, to develop agriculture and trade, thousands of men, and in some cases women also, are removed from their homes for long periods of time and compelled to work for scanty wages. This form of human exploitation is bringing misery, disaster and ruin to many native tribes. Ill health and physical suffering are not the only evils. Villages from which the able-bodied men have been removed suffer from unmistakable moral degradation. Breaches of contract are followed not by civil action, as in civilized countries, but, following African customs, by communal sanctions involving fines, imprisonment and in some cases lashes. In many respects this forced contract labor is analogous to slavery. It frequently has proved to be equal to or even worse than slavery in its effect on the native communities involved." Such a condition presents an unfinished task to civilization as well as to Christianity.

Louisiana Splashes the First Stain

THE hope expressed last month that 1933 would be a lynchless year was ruthlessly shattered on February 20th when a Negro was lynched by a Louisiana mob. Although he confessed to having committed an atrocious crime, this does not excuse the violence that hanged him to a tree. After due process of law, justice would have been administered in a legal manner. Louisiana thus disgracefully splashes the first stain on the record for the year.



Scenes from Au

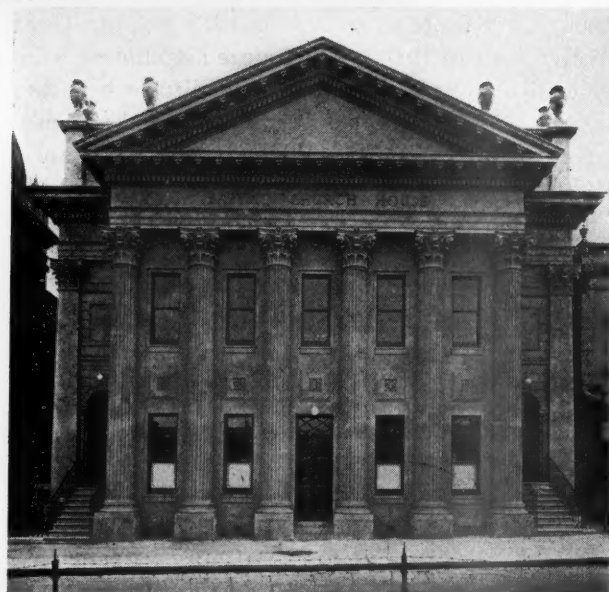


Photograph by courtesy of Australian Travel Association

Left: A railway bridge in a superb setting near Melbourne, Australia. It crosses the Hawesbury River. This beautiful stream winds for many miles through fertile valleys in the shadows of lovely tree-clad hills. The bridge is the largest of its kind in Australia

Below: The Baptist Church House, which serves as denominational headquarters for Baptists of Victoria in the state

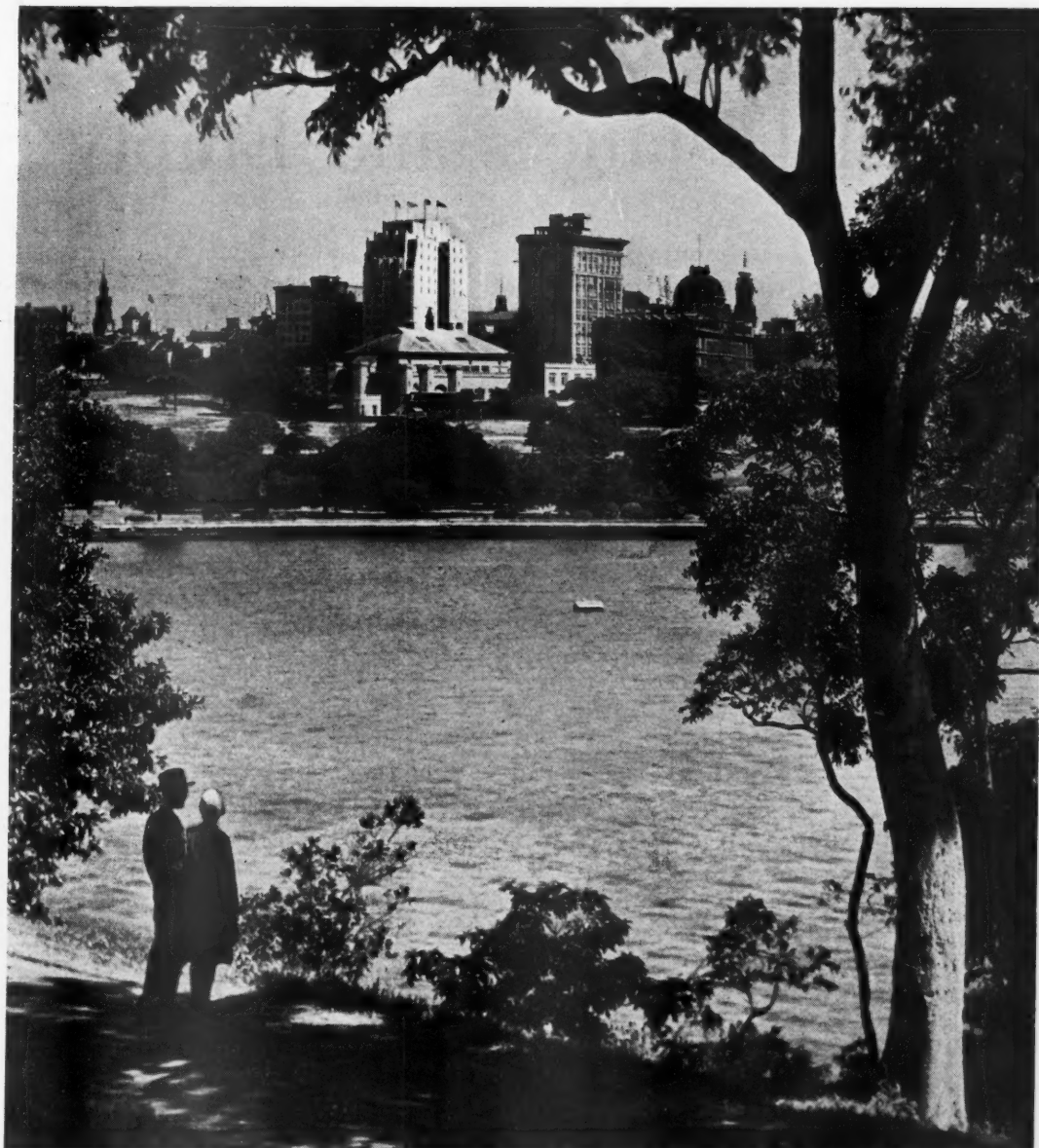
In the fall of 1932 Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, made a fraternal denominational tour around the world via South Africa, Australia and New Zealand



From Australia

lway
uperb
Mel-
ralia.
awes-
This
ream
many
fertile
shad-
tree-
The
argest
d in

Right: *Apicturesque
view of the city of
Sydney, Australia*



Photograph by courtesy of The Sydney Morning Herald

Below: *The Flan-
ders Street Baptist
Church of Adelaide,
Australia. Here the
Australian Baptist
Union held its tri-
ennial Congress
which Dr. Rush-
brooke reports on
page 209. There are
about 30,000 Bap-
tists in Australia*

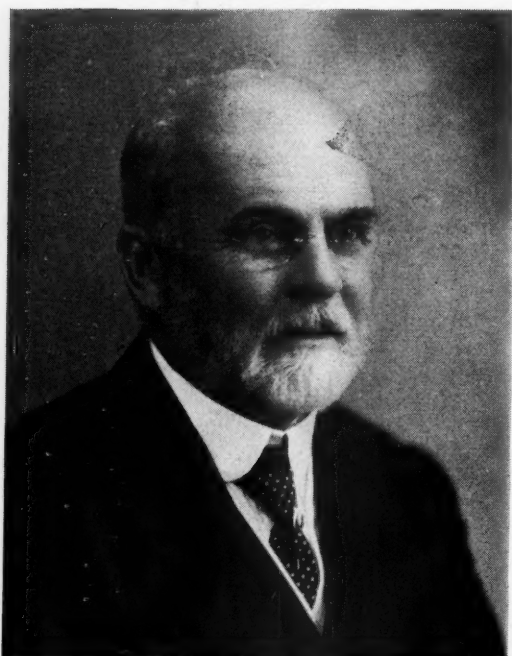


*In these remote regions off the beaten
paths of world tourists, he found hosts
of Baptists, scattered over wide areas,
conscious of isolation, and deeply ap-
preciative of the world fellowship of
Baptists*

Across the Continent of Vast Distances and Empty Spaces

The first of two instalments describing a visit to a part of the world that has not been featured in MISSIONS heretofore

BY J. H. RUSHBROOKE



J. H. Rushbrooke



THE purpose of my tour around the world was the strengthening of fraternal ties among Baptists throughout the earth. The route followed brought me into association with Baptists in precisely those Baptist communities that lie farthest from the areas of our denominational strength and are therefore keenly conscious of isolation. Accordingly I left Liverpool by the S.S. *Themistocles* for Australia via the Cape of Good Hope. The route had certain advantages; it avoided the intolerable heat of the Red Sea. It also enabled me to make a pass-

ing but extremely pleasant call upon the South African Baptists.

Our first anchorage was at Santa Cruz in the Canary Islands. These eight islands contain over half a million inhabitants, in Teneriffe more than 200,000 and 180,000 in Grand Canary. The capital city of Santa Cruz houses 83,000. Its architecture is characteristically Spanish, and the public buildings are beautiful and substantial. Since 1495 Spain has held possession of the islands. Lord Nelson made an unsuccessful attack on Santa Cruz in 1797, and here he lost an arm. The cannon that fired the shot is still to be seen, as well as the captured English flags. The dominant and enduring impression is made by the famous Mt. Teneriffe, nearly 12,000 feet high and visible from the sea for forty miles.

A BRIEF VISIT TO CAPETOWN, SOUTH AFRICA

A full day and part of another represented all the time available at Capetown, South Africa. It was good to meet on the quay Mr. A. H. King, Vice-President of the Baptist World Alliance and president of the Baptist Union of South Africa. He was among those present at the Toronto Congress. With him were other friends, including Rev. Charles Garratt, pastor of the Capetown Baptist Church, who had aroused public interest in my coming. At a meeting of ministers of all denominations except the Roman Catholic I spoke on the subject of religious repression in Russia. Following this meeting came a civic reception with the Mayor of Capetown.

The afternoon was devoted to sight-seeing, which included a drive past the cottage in which Cecil Rhodes died. Apart from fellowship with Baptists the outstanding gain of my visit to Capetown was a vivid realisation of the colossal significance of Cecil Rhodes. This is symbolised in the unique memorial the central figure of which is the famous equestrian statue, "physical energy." Behind it rise the massive steps, flanked by eight lions, which form the approach to the

Dr. Rushbrooke being an Englishman, we have retained his English spelling of certain words.—Ed.

"temple" containing the bust of Rhodes with an inscription in Kipling's words:

Living he was the land, and dead
His soul shall be her soul.

Rhodes is in truth one of the titanic personalities of history, far-reaching in vision, vast in achievement and influence, great even in his faults.

In the evening the Capetown Baptists filled Mr. Garratt's church. Their interest in their fellow-believers of other lands was strikingly manifest. A finer or a more enthusiastic meeting I have nowhere addressed. Our people in South Africa are few. The membership of the European churches is but little in excess of 6,000. Their resources are limited, and they are confronted by a missionary task far beyond their powers. Yet their contributions *per capita* to the South African Baptist Missionary Society exceed those of the churches in Britain. The churches of South Africa are widely scattered, and distance deprives the pastors of fellowship.

FIRST IMPRESSIONS OF AUSTRALIA

A fortnight afterwards the S.S. *Themistocles* landed me at Fremantle, West Australia. Here I began to realise the extent of the task to which I was committed. Primarily, of course, my mission was to the Baptist churches; but fellowship with Christians of other communions is always welcome, and surely it need not involve any surrender of denominational loyalty! So I found everywhere added to my official Baptist program another which involved interdenominational contacts. Moreover, as coming from Britain, the mother country, civic welcomes awaited me everywhere. As a worker for international peace I found in all the cities of Australia the League of Nations Union and other bodies arranging luncheon addresses and meetings to occupy my hours of "leisure." No months of my life were ever as crowded with service of the most various kinds, yet all related to the Kingdom of God, as the two happy months in Australia and the one in New Zealand. The ubiquitous radio was freely used and not always to one's advantage, for it limited the possibilities of repeating speeches!

The Premier was absent, but the Attorney General at a luncheon in Perth voiced the wel-

come of the Government. No one who has viewed Perth from the King's Park, with the noble sweep of the River Swan, widening to the dimensions of a lake and fringed by the fine Esplanade, can forget the charm of the picture.

The Baptist people gave me the warmest of welcomes. Not only was there a great rally at

Below: The Capetown Baptist Church



Above: A Vacation Bible School in Capetown

the Sunday services and at a united demonstration on Monday, but on the Sunday afternoon they joined with members of other communions in a public meeting at the City Hall. Two other gatherings were singularly happy. One was a private and informal fraternal conference with the Baptist ministers, and the other a meeting of all the Protestant ministers of the city held in a Congregational church with the Anglican Archbishop in the chair—to hear a Baptist speaker! Americans may not fully understand the impression left upon me by such an assembly. This

experience, and others like it, have illustrated the larger possibilities of fellowship opened by the absence of a State Church.

INDIVIDUALITY OF AUSTRALIAN CITIES

Here let me bring together a few general statements regarding the leading cities of Australia. They have individuality in a degree which arrests and almost startles the newcomer. The state capitals are as unlike each other as half a dozen cities, all English-speaking and in the same region of the world, could well be. Perth, Adelaide, Melbourne, Hobart, Sydney, Brisbane—I came to them in that order. How surprisingly they vary!

To Perth I have already referred. Adelaide is a city admirably planned, its central square mile surrounded by a belt of parkland, beyond which lie the suburbs. The broad streets and the low buildings—one-storied dwellings predominating—suggest amplitude and restfulness. Adelaide is a singularly friendly city with a cultural charm of its own.

Melbourne stands in sharp contrast except in perfection of planning. Its palatial buildings,

its broad straight streets, its unique public gardens, its fine avenues fringing the Yarra river,—these and other features mark a metropolis of over a million inhabitants, one of the most splendid cities of the world.

Sydney has the vast advantage of a harbour which,—to speak more modestly than any Sydney man would,—is certainly one of the finest in the world in natural beauty and capacity as well as in artificial equipment. The new bridge spanning the harbour is already counted among the marvels of human achievement. Sydney is not as well planned as the other capitals. Like London it has some narrow and inconvenient streets. Yet this city, with its population of a million and a quarter, its commercial enterprise and its effervescent political life, stands in certain respects supreme in Australia. In the style of certain newer buildings, in turns of speech, especially in journalism, and in some other respects, Sydney betrays the influence of America, more definitely than any other city of the southern hemisphere.

Brisbane, the “city on stilts,” so named on account of the one-storied houses erected on piles



Australian cities in many respects resemble American cities. This is an airplane view of Melbourne. Compare the foreground with the foreground of the airplane view of Kansas City on page 32 in the January issue

as a precaution against the destructive ant, has a semi-tropical climate. Its river meandering slowly through the city is a striking feature of the general view. The City Hall ranks among the most impressive buildings in Australia.

While I found distinctive charm in all these cities a general observation must be made. Australia is "topheavy." Of a population of more than 6,500,000, practically one-half is found in the six capital cities. Over 2,250,000 live in Sydney and Melbourne alone.

The empty continent thus represents a problem. The policy of a "white Australia" raises disturbing questions as one thinks of Pacific relations in the near future. The wiser Australians are conscious of the problem and of the perils involved in the non-occupation of territories which, whether adapted to white settlement or not, are certainly capable of supporting a considerable population.

THE TRANS-AUSTRALIAN RAILWAY

From Perth to Adelaide only two trains a week run each way by the Trans-Australian railway. The 1686-mile journey occupies three nights and two days. Moreover, it involves three changes of train, because of failure to adopt a standard gauge, largely due to local patriotism, prejudice and jealousy.

Leaving Perth on a Tuesday evening, the first run was to Kalgoorlie, a distance of 375 miles. It is the chief city of the West Australian gold fields. Kalgoorlie is just now a prosperous municipality because gold-mining has again become more remunerative. Most interesting is the fact that this town, situated in what was practically a desert, now has its verdant park and swimming pool. Water has been brought from the Darling Ranges on the coast 350 miles away.

Beyond Kalgoorlie the country is for nearly 250 miles fairly covered with eucalyptus trees. Then comes the Nullarbor Plain, a dull and treeless region, through which the railway runs without trace of a curve for over 300 miles. The sleeping and dining cars are excellent, and the train bears comparison with the best of American transcontinental lines. Our journey is occasionally interrupted by brief halts at stations where groups of aborigines are waiting with boomerangs and other curios for sale. The

aborigines of Australia are officially estimated as only 71,500, including half-castes.

The later section of the journey from Perth to Adelaide is less drab and monotonous. It is largely through hills and good grazing country, and after two more changes of train and gauge, Adelaide is reached on Friday morning. Here I was welcomed by the Australian vice-president of the Baptist World Alliance, Mr. Stow Smith, who is also the president of the Baptist Union of Australia, and Secretary A. C. Hill.

THE AUSTRALIAN BAPTIST TRIENNIAL CONGRESS

Baptists from the whole of the Commonwealth of Australia gathered for their Triennial Assembly. They are as varied as those of other regions. Local types are recognisable and individual differences of outlook. Here one noted a leaning to "open membership" so emphasised as to involve the risk of undervaluing the New Testament ordinance of baptism. Here an intrusive pre-millennial stress disturbed the balance of truth. In some directions a dangerous tendency appeared to treat particular eschatological interpretations as vital elements of the gospel. Evangelistic zeal compelled admiration; yet occasionally it appeared so wedded to certain rigid methods as to mar its appeal to sensitive souls. All the shades of difference with which American and British Baptists are familiar among themselves appeared in Australia. Happily there also the general tolerance of our people was dominant. Given a genuine loyalty to the Lord Jesus Christ and His gospel, the liberty for which Baptists have always stood, was fully and sincerely respected. The Lord's Supper was celebrated at an early stage of the proceedings, and the reverent and searching solemnity of the service left on the mind a profound impression of oneness in central experiences and beliefs.

The distinctive note of the Congress was the sense of world fellowship. How these Baptists under the Southern Cross have come to appreciate their world fellowship! I had been entrusted with fraternal messages from England, Canada, Germany, South America and elsewhere that at once lifted the eyes to wider horizons. It was worth while to act as the messenger of Christian brotherhood on behalf of so many.

For the rest, all the set speeches which I delivered during the Congress had the same purpose. I had to tell of "the work of the Baptist World Alliance" as an exhibition of brotherhood in Christ; of "the historic witness of Baptists" in which the Australians have part with men of all continents; of the sufferings of Baptists and others in Russia, whose story appeals to us all; of "our missionary progress in modern times" and in every continent; of "the value of baptism and the Lord's Supper" as illustrating our evangelical non-sacerdotal and non-sacramentarian position. They were wonderful listeners, actually "encoring" one of the speeches! I give the subjects of the addresses that the purpose of my visit may be clear, to strengthen in these distant members the sense of our unity as a family in Christ, sharing one another's burdens and hopes and joy.

COMMONWEALTH AND STATE LOYALTIES

Our denomination is not numerically powerful in Australia. The church membership is about 30,000 and there are 41,000 young people in the Sunday schools. The "community strength" may be assumed to be well over 100,000. For approximately 70 years it has sustained a foreign mission enterprise in Eastern Bengal. A definite weakness is the lack of an effective Commonwealth outlook. The Australian Union was founded only in 1926 and it has not yet come into its own. It has not even a definite centre of operations. Its base changes triennially with the changes of secretaryship; it has already been located in Victoria, South Australia, and New South Wales. A statesmanlike outlook upon the needs of the Dominion as a whole, and mobilisation of forces in a common effort to meet them, would accomplish great things even for the morale of the brethren. The constant peril of Baptists is the over-emphasis of local loyalties. Our people have "independency" in their blood and bones, and the principle has evoked splendid

initiative and self-reliance; but unless it is balanced by effective and far-reaching voluntary co-operation born of fraternal love, independency proves inadequate to the task of Christianising the world of today.

The best organised State Baptist Union in Australia is that of Victoria, with the Rev. G. P. Rees as its energetic secretary. Victoria has definite advantages. On the main street of its capital city of Melbourne is a central church, the largest Baptist place of worship in Australia. It has meant much for the denomination that "Collins Street" has provided a rallying point and a sounding-board for its witness. Recently, the Albert Street Church, near the Parliament House has been acquired and adapted as the Baptist Church House of the denomination, providing permanent offices and an excellent public hall. Of Melbourne and my experiences there I could write at length and with enthusiasm. In no city were Baptists more alert, and in none were larger opportunities opened for rendering service to the great causes of good-will and world peace.

Three busy days were spent in Tasmania. It was a strenuous whirl from the morning of landing at 5 a.m. to the evening of departure when the boat was advertised to sail half an hour later than usual in order that I might have time to address a meeting. The island of Tasmania, more English in aspect than anything else in this part of the world except possibly certain parts of New Zealand, enchanted me. Luncheon speeches and addresses at tea; civic welcomes; rushes by motor over 120 miles to reach meeting-places; a view of Hobart Harbour from 2,000 feet above, which remains an indelible picture; interviews with the Lieutenant-Governor, the Premier, and the Speaker of the House; the kindness of hosts, the fellowship with friends; the addresses to large assemblies gathered at midday and on week-evenings—all filled the hurrying hours. [*To be concluded in May issue*]



Although Baptists have no mission fields in Manchuria, this article which originally appeared in LIFE AND WORK, is published here because it is of such timely interest. It reveals vividly what is involved for all mission work in this new danger zone in the Far East

It's a Long Way Back to Manchuria

A vivid narrative of how a missionary of the Scotch Presbyterian Church returned from Scotland to Manchuria, and what he found on his arrival in this region of undeclared war between China and Japan

BY L. D. M. WEDDERBURN

I SAILED from Leith Docks for Copenhagen, whence I took the midnight train to Berlin. The next evening I boarded a splendid express which takes one to the Russian border town of Niegoroloye. At that place, after the usual long wait in the Customs House, we got the train for Moscow. I had been travelling second class, but now in Russian territory I travelled third, as I had my own bedding and food. If one is thus provided, the third class is quite comfortable, and the saving for the long ride across Siberia is considerable. The third-class coupés hold four persons.

MOSCOW AND LENIN'S TOMB

The next morning, Sunday, we arrived at Moscow. The train waits the whole day there, so I hired a guide who spoke English and made a tour of the city. Moscow is very busy, but the people seem to be poor and depressed. I saw many food queues waiting at the provision shops. Nearly all the churches are empty and derelict. One had become an anti-religious museum.

The thing that impressed me most of all was Lenin's tomb. It is a handsome dark marble building in Moscow's central square. There was already a long queue waiting to get in. You go down a few steps into the vault, and in the center is the glass coffin with Lenin in uniform inside. You are shepherded two by two slowly round the coffin, and then upstairs again and

out. I was struck by the evident feeling of reverence as people passed, gazing at the dead face. It was practically worship. The pity of it is that they should worship a dead man instead of a living Lord.

That same evening we started again, and next day were in Siberia. We had an uneventful journey through the Siberian forests, glorious in their autumn tints, and arrived at the Manchurian border seven days later. At the last station in Siberia the Russian Customs again examine your baggage.

At Manchouli, the Manchurian border town, we were greeted with the news that we could not get any farther as the line further east was broken, and there was some fighting near the line. Some Chinese told me that they had been detained for more than a month. The Chinese Eastern Railway, however, did us well, as they provided sleeping cars for us to stay in, and also three good meals a day at the excellent railway restaurant free. We also had to have our passports stamped with the new stamp. They charged British and Americans the outrageous sum of gold \$5 for this privilege. We also had to be inoculated for cholera, which was reported bad in North Manchuria.

However, we had only to wait two days. On the third day we started for Harbin, and had not got very far before we saw the ravages of war in burned houses and wrecked stations. The Nonni River had been badly flooded and the large bridge had been completely washed away. We had first to get into a motor trolley, which

took us over a temporary track, and finally over a pontoon bridge made of Chinese junks.

The next night we reached Harbin, only to find that conditions south of that city were so disturbed that they were not running night trains. We had to stay the night and went on south to Changchun next day. We had not got very far when the armored car at the front of the train began firing into the standing grain on both sides of the line with machine-guns and also rifle-fire.

MANCHURIA'S NEW CAPITAL

We reached Changchun, the new capital of "Manchukuo," in the afternoon. There is great activity in Changchun. Great buildings are being rushed up and the headquarters of both the Japanese civil and military authorities are being moved from Mukden in accordance with the plan to make it the new capital.

From Changchun I took the night train to Mukden. One of my first questions on arriving at the Manchuria Christian College was what were the prospects of getting out to Hailung, my own station, which is about 150 miles north-east. The answer was that the railway was broken, and also the telegraph and telephone lines; in fact, that all communications with that part of the country were cut off, and no one knew what was happening there.

After waiting for a week, I began to get desperate. Someone mentioned that the Japanese Consul from Hailung had come to Mukden some days before. I made inquiries as to how he had managed to get in, and was told that he had come by aeroplane. Well, if he had flown from Hailung to Mukden, could I not fly from Mukden to Hailung?

I went to see the Japanese Consul General, but he told me the country was in a very disturbed state and I had much better stay in Mukden. Seeing there was no help to be got in that quarter, I went to see a Japanese Christian, an elder in one of the Japanese churches in Mukden, who has been appointed by the Japanese Christians to help the Chinese church in any way he can in these difficult times. He told me that all planes were under the control of the Japanese military, but that he would do his best to get permission for me to fly in one of the

civil planes. But I could only get as far as Shanchengtzu, a large town about 35 miles west of Hailung. As one of our largest churches is in that town, I gladly accepted the offer.

ACROSS MANCHURIA BY AEROPLANE

It was a beautiful autumn morning, and the country was looking splendid as we rose into the air. I have travelled in many ways during my 23 years in Manchuria, walking, riding, cycling, by mule-cart, by ox-cart, by sleigh in the winter, by river boat in the summer, and by train, but flying beats them all! It is certainly the way to travel in this land. You get a splendid view of the country spread out like a map beneath you, with the rivers like streaks of silver sparkling in the vivid sunshine. There is no fear of meeting bandits round the next corner, or of sticking in a filthy mudhole. It is quick. In very wet weather it once took nine days from Mukden to Shanchengtzu. In winter on frozen roads you could not do it under three days. When the railway came, and the train was up to time, it took six hours. Now I did it in one hour and a quarter. In a few years we shall be asking the Foreign Mission Board to give us aeroplanes to do our itineration with!

When, to the surprise of our Chinese pastor and evangelist, I stepped into our church in Shanchengtzu, they asked me, "Pastor, how on earth have you managed to get here?" My reply was—"I've come from Heaven." (In Chinese the word "tien" means both the skies and Heaven.) They saw the point at once. "Ah," they said, "you have come in a flying machine."

The first thing I had to do was to attend a welcome meeting, and then we had a week's meetings. The church is in a much better state now than when I left last year. The troublous times have rather strengthened the faith of our people, and they are much bolder in proclaiming the gospel, and the people as a whole are much more ready to listen.

DELAYED BY WAR DEVELOPMENTS

After a week, I began to be anxious to get on to Hailung. I spent the most of another week going out to the aerodrome and waiting for the chance of getting away. All the planes were flying south, where there was an expedition against

rebels, and I got desperately tired waiting day after day. It is only about 33 miles from Shanchengtzu to Hailung by road, and I thought of walking there. My Chinese friends were aghast at the proposal. It would have been rash, I must admit, as a man I knew did so, and was stopped by robber bands no fewer than seven times, the last of them taking even his old broken shoes and worn-out socks. With the winter coming on the robbers are desperate to get some warm clothing.

Finally I received the disturbing news that our evangelist at Panshih-hsien had been killed by an air-bomb. As that town is on the Kirin-Hailung Railway, I returned to Mukden by train, and came to Chimney Hill Town, which is the most northern of our stations in this large mission district.

This small town of 5,000 inhabitants had been held by an enormous band of anti-Manchukuo troops, numbering, my Chinese friends said, 20,000. They had surrendered to Japanese pressure just two days before we arrived, and had retired from the town. Imagine the state of it. It had to feed, clothe, and house all these men, and their horses too, for they were all mounted. Most of the poor people lost their all, and great bands were held for ransom. Our pastor and his little son were carried off, but fortunately were released the same day.

CHINESE EVANGELIST KILLED

The state of the larger town of Panshih-hsien was almost worse. There were only 30 Japanese guards there when a band of about 3,000 anti-Manchukuo troops burst in. The Japanese had a cannon which they fired. One of the shells fell and burst in our church compound, almost at the feet of our evangelist. A large splinter entered his chest just over his heart, and he died in a few minutes. He was 33 years old, and had just finished his course at our Theological College. He leaves a young widow 30 years of age.

The Japanese sent bombing planes and bombed the town every day for a week. Most of the

townspeople fled to the country. At one time there were only 30 people inside the city walls.

The state of the whole countryside is terrible. The three or four larger towns successfully resisted attacks. All the smaller towns and villages were captured. During the first half of October a joint expedition of Japanese and Manchukuo troops cleared all opposing forces from the towns and villages, most of which were also bombed from the air. Large bands still terrorize many parts of the countryside. The poor people have lost their all—horses, mules, oxen, pigs, and fowls. The crowing of cocks is very seldom heard these days. Everywhere you see the black ruins of burnt homesteads. Two of our churches have been burned to ashes. Many of our Christians have lost clothes, bedding, and all valuables.

What troubles me most of all is how to raise our Chinese pastors' salaries. We had six pastors in this district who were called and paid by the Chinese congregations. The people are so poor now that it is almost impossible for them to raise any money. Two of these six have already had to resign, but we are hoping to be able to keep the other four on. Each pastor gets a little more than 30 pounds a year. (\$100 at present exchange.)

BLACK PROSPECTS

The prospects for 1933 are very black. In some parts of the country the crops were not cut. Nevertheless we hope that by 1934 things will have quieted down, and our people again be able to support their own ministers.

Our hospital and buildings here in Hailung were unharmed, though more than once they were fighting in the trenches only a few yards away from this house in which I write. Our Chinese doctor did splendidly, carrying on and doing his work as usual. In fact, the only cheering thing is the way in which our church and mission work has been carried on all through these troublous times. There is a readiness to listen to the gospel now that I have never seen before in this district.



This informing review should be filed for future reference because it gives an array of facts that can ordinarily be ascertained only after long and diligent search

Christian Unity and Racial Diversity

BY E. HERBERT DUTTON and COE HAYNE

IN Detroit last fall there was held an interracial conference, the first of its kind under Baptist auspices. Characterized by its chairman, Dr. A. di Domenica of Philadelphia, as an "historic event," it was conceived and spontaneously carried out by the foreign-speaking pastors themselves. Here were representatives of fifteen racial groups in America, "differing one from the other in language and dialects; traits, and customs; politics and religion; psychology and background; education and temper; ideals and aspirations," come together with one heart and soul not only to recount the marvelous things the Lord has done for them, but to make plans for greater missionary efforts among their people. "Is not this," said the chairman, "a miracle of our time?"

With fine courage and faith the foreign-speaking churches are making positive contributions to the religious and social life in America. Their avowed task is to win the foreign language groups to a saving faith in Jesus Christ and to provide a properly trained leadership in a program of religious education and personal evangelism. On the other hand, what appears to a young Italian of Philadelphia as the best contribution made in his behalf by the combined Christian forces in America is of interest:

"Millions of immigrants have found in America wealth, fame and social honor," he said, "but I have found something that no money, fame or honor could buy. I have found Jesus Christ. This is the best that I got from America."

Baptist progress among eleven foreign-speaking racial groups in America and their contribution to our denominational life

More than eighty years ago the German Baptists began their organized church life in America. From 1840 to 1850, fourteen small churches were organized. In 1918 the German churches assumed the entire responsibility for their own support. They now number 267 with a membership of 34,671 in eight district conferences in the United States and one in Canada.

On August 13, 1852, the first Swedish Baptist Church in America was organized in Rock Island, Ill., with three members. On January 1, 1932, the total membership of the 310 Swedish Baptist churches was 34,718.

The first Norwegian church in this country was organized in 1848. In that same year Hans Valder was appointed by the Home Mission Society as a missionary among the 20,000 Norwegians. Their churches today number 30 with a membership of 2,193. The Norwegians, easily Americanized, have constantly gone from their churches to the fellowship of the older American churches. Wherever they have worshipped they have cooperated heartily with the missionary organizations of the denomination.

In August, 1931, the Danish General Conference celebrated the 75th year of Danish Baptist work in America. There are 34 churches cooperating with the conference with a membership of 4,515. Ninety per cent. of Danish public meetings are conducted in English. During the past 25 years 4,352 persons were baptized, a large number of whom united with English-speaking churches.

The first Polish Baptist Mission in America was started 40 years ago in Buffalo by Joseph Antoszewski under appointment by the Home Mission Society. The Polish churches today number 25 with a membership of 2,000.

Nearly 40 years ago, in California, in a street meeting, Frank C. B. Silva was converted. He was born in the Azores Islands. After his conversion in California, he felt called to return to New England where many of his countrymen were living. Mr. Silva started his Christian labors in New Bedford, Mass., and from the start he met opposition and success. From New Bedford he extended his labors to the neighboring town of Fall River. As occasion permitted he visited other fields, preaching in the homes, on the streets, wherever God gave him a chance to testify before his people. Thus began the Portuguese missions. Portuguese Baptists in the United States now number 630. They have nine missions.

The Czechoslovaks trace back the Baptist movement among them to 1888 when two Czech women were baptized in the First German Baptist Church in Chicago. They urged their pastor, Rev. Jacob Meyer, to join with them in prayer for the Czechs living in Chicago. At the same time students from the Chicago Baptist training School began Sunday school work in the Czech community. The first convention of the Slavic Baptists, including Poles, Czechs and Slovaks, was held in 1909. Now 30 churches with 2,115 members comprise the convention.

The early Baptist movement among the Roumanians in America was strictly Roumanian.

No missionary of another race assisted the early pioneers in their efforts. The movement began nearly 25 years ago when a number of lay missionaries came to America because of the poverty in their homeland. At the head of this group of pioneers was Rev. C. R. Igrisan, the only ordained minister among them. He came to America in 1907, not primarily to build a church but for the same reason that his fellow pioneers came. From 1907 to 1910 he worked in a factory in Cincinnati. It was not long before he was preaching to a congregation made up of his countrymen. They worshipped in a dingy basement on Findlay Street and then in the Lincoln Park Baptist church. In 1910 the "First Roumanian Baptist Church of America" was organized. During the 23 years that followed 2,113 Roumanians were baptized in America. At the present time 21 churches and missions report a total membership of 857. The Second Roumanian Baptist Church of Detroit, with a membership of 240, is the largest. Mr. Igrisan is its pastor.

The conversion of persons in their native lands abroad through coming into contact with those who have returned from America is continually in process. At one of the sessions of the Detroit Conference a business man spoke of his return to the land of his birth where he united with his father in the gift of their homestead for a church.



The Baptist Interracial Convention at Detroit



The thirty-fourth Annual Convention of the Italian Baptist Association of America

A prominent Italian pastor in Philadelphia became a professing Christian through the evangelistic efforts of his brothers after their return from America.

Many churches in Roumania have been organized as the result of the evangelizing zeal of returned immigrants. Rev. A. S. Lucaciu, president of the Roumanian Baptist Association of America is authority for the statement that of 2,113 Roumanians baptized in America, more than 1,100 went back to their native land taking with them the desire to become missionaries among their people. He states that a group from Detroit, where Rev. C. R. Igrisan has been the devoted pastor for 16 years, established 16 missions in Banat; that Mr. Sylvester Ungurean in 1920 went to Bucovina and by the end of the year 1926 there were 55 organized churches. A layman from Akron is now the pastor of the largest Baptist church in Bihor. Rev. J. R. Socaciu, baptized in America and a graduate from Denison University and Louisville Theological Seminary, is the president of the Baptist Union of Roumania. Mr. Lucaciu reports that hundreds of missions, B.Y.P.U.'s, women's missionary societies, Sunday schools, choirs and bands were organized in the homeland by the converts of Roumanian churches in America.

Work among the Italians began in 1888 when several American women of the Mt. Pleasant

Baptist Church of Newark, N. J., opened a mission school in the basement of a private building. At present 48 Italian churches comprise the Italian Baptist Association, U. S. A., with a membership of 3,021.

The Russian Baptist movement in the United States began in 1903 upon the arrival in this country of M. Lodzin, John Kalesnikoff, A. Nikolaus and John Shakatko. Russian churches now numbering 26 with a membership of 830, are well scattered across the continent.

Four consecrated laymen, converted in Hungary, met 30 years ago in Cleveland. After fervent prayer they formed the first Hungarian Baptist Mission in the United States. At about the same time a similar thing happened in Homestead, Pa. Within eight years, at the instigation of Rev. Frank Balogh, three ordained ministers with about 30 delegates met in Homestead and organized the Hungarian Baptist Union with the aim to "unify the small struggling missions, to seek closer contact with the missionary organizations (both Anglo-Saxon and German) and to reach out helping hands to other foreign language groups." Today there are 31 Hungarian Baptist churches in the United States with 2,190 members.

Missions among Mexicans began in 1849, but the most active work has been done since 1910. There are now 70 churches, 50 ministers and 3,500

members. This work extends from New York to California. There are three Associations: the Spanish-American, the Association of Colorado and the Association of California. One more soon will be organized in Arizona.

Dr. H. C. Gleiss, of the Detroit Baptist Union, visited Roumania several years ago. He was surprised and delighted with the effective ministry in Roumania by converts returned from America: "I went to Shiria," he reported on his return, "where I had an unusually great joy—especially when I heard a beautiful band playing a number of evangelical hymns. But my surprise was greater when all of a sudden I heard the band play our national hymn, 'The Star Spangled Banner' and also 'My Country, 'Tis of Thee.' It certainly filled my heart with joy when there among those rugged mountains I could hear our national hymn."

It was a great day in Buffalo when Baptists there dedicated to voluntary missionary service eleven Russian-Polish brethren returning to Poland, their fatherland. They thought they knew how much they must sacrifice, but they counted not their lives dear if only they might fulfill the ministry given them, as they believed, by God. But they did not know how serious the persecution was destined to be nor did they know that some of them would have to live during the next winter in the wet cellar of the house they were trying to build. A few years later it was the privilege of E. H. Dutton to visit them in Poland. He found a number of churches established and several hundred disciples instead of the eleven who had gone to them in the beginning.

The Polish Baptist churches in America are supporting a colporter missionary in Poland and are paying on pledges toward the building of the First Baptist Church of Warsaw.

The Czechoslovak churches assist in the support of twelve pastors in Czechoslovakia. The cost of this ministry is about \$2,500 a year.

Hungarians have a large group of churches in Hungary, 70 with pastors, 390 outstations, also two homes for the aged and an orphanage. Little assistance is given from America.

Mexican Baptists are continually returning to their homes south of the Rio Grande with a gospel message for their countrymen.

The German churches in America celebrated last year the 40th anniversary of the founding of their missionary society. Their work and that of the Swedish Baptists is most extensive. Germans assist in the support of 142 workers in Europe, only two of them in Germany. The cost per year is more than \$30,000. There are 60,000 Baptists in Germany and strong German churches in other countries on the continent of Europe.

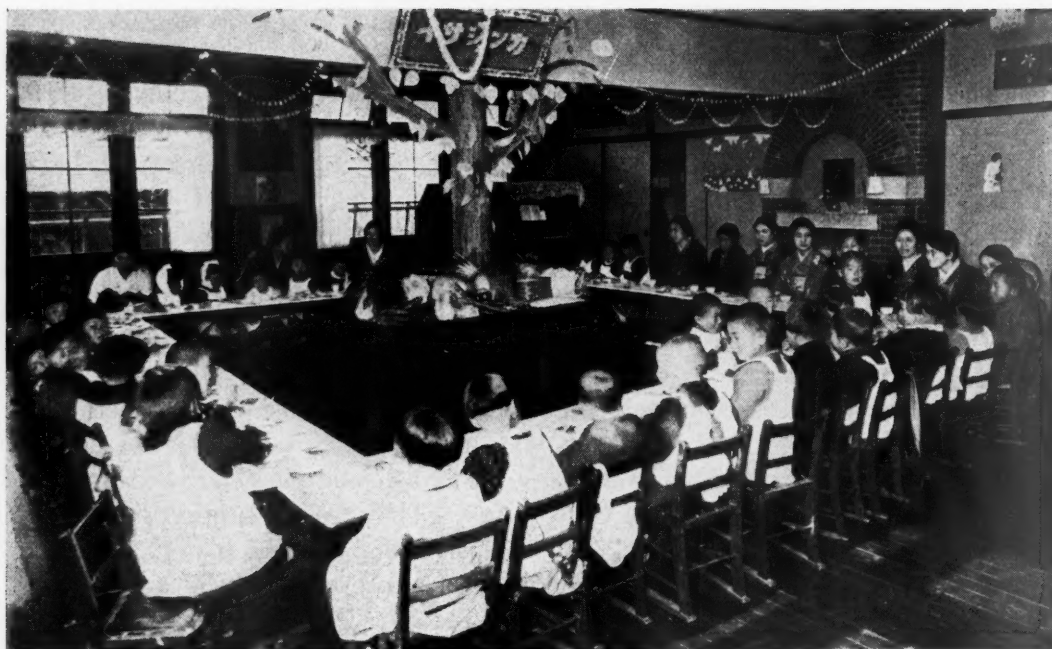
Swedish churches in Sweden number about 700. They are self-supporting and maintain extensive foreign mission work, therefore need no help from the Swedish Baptists of America.

The Norwegian churches here assist mainly in educating young men who come from the fatherland and desire preparation for the ministry.

The complete history of the foreign language churches as they have struggled toward self-support and missionary expansion in the face of unbelievable adversities and discouragements can never be told. It has been too characteristic of these people to meet with patience and equanimity the varied fortunes incident to their pioneering in a new world. It is permissible, however, to quote in conclusion the following statement from the findings of the Detroit Conference.

Our denomination, our churches, our communities, our nation as a whole, would be poorer were it not for the redemptive efforts and transforming influence of the leaders of our foreign-speaking groups. Many a thrilling chapter of romance and daring adventure has been written into our enviable denominational history by these mighty men of God. They have enriched the entire world with their inestimable contribution.

Back of these fragmentary facts there is abundant romance and tragedy. In the midst of it all, however, we see those whom Christ has called moving to and fro across the Atlantic with the light of their own testimony brightly burning. For these and the fruit of their labors we give thanks to God.



Feeding undernourished children in Japan at a missionary Thanksgiving Day Dinner. Miss Allen is seated at the farther end of the table near the piano

Miles and Miles from Anywhere

BY THOMASINE ALLEN

Miss Ruth Woodsmall of the Appraisal Commission of the Laymen's Foreign Missions Inquiry reported to our Woman's Board that she found Miss Thomasine Allen engaged in one of the most interesting phases of Christian service in Japan. This article by Miss Allen is her report to "The Japan Advertiser," which sponsored the relief work she describes.—ED.



HAVING undertaken to administer the relief fund raised by *The Japan Advertiser* for the needy of the Shimohei district, it seemed that the only way to do was not to depend on letters and reports but to go in person and see actual conditions. With this end in view a Japanese woman co-worker and I appealed to a man in Morioka, a tinsmith by trade, who has been active in relief work, for information. When he learned

our purpose he said that he would be glad to accompany us even though it meant giving up five days of work. So we started out with knapsacks on our backs, little realizing the number and height of the mountains that we would have to go up and down and around.

Shimohei is a most out-of-the-way, inconvenient and backward district. There are no railways, no roads from one village to another, nothing but mountain paths, many of which are not even used by horses. The first day we went as far as train and auto could take us and from there on we had to depend on our own feet for transportation. As this starting place is hours from Morioka, a Japanese woman called and, learning the purpose of our trip, came early the next morning with a substantial money gift and walked out quite a way with us. Some men said as we were starting out that they doubted if we women could make the trip. A government official had gone as far as one of the highest mountains and turned back saying that he would resign from the trip; so this particular

mountain was called Mt. Resignation. In all we walked about fifty miles.

The level of living among the mountain people is very, very low. Rice is seldom if ever eaten. There is a saying that old people die happily if they can only hear the sound of rice grains being shaken together. The food is mostly a mixture of grain, roots and herbs, and many times the bit of grain is almost lost in the hot water soup. In some places the custom from necessity is only two meals a day. As we saw many of these pale-faced and undernourished children we wondered how they had the strength to go the long distances to school. This lack of nourishing food plus the almost total lack of any medical attention accounts for the high death rate. To send for a doctor and expect him to walk miles and miles over those mountain passes—well, the price is absolutely prohibitive. In one of the larger places we visited they told us that a doctor had lived there until recently. Because of the inability of people to pay he had had to leave, and now the nearest doctor was ten miles away. One of the better-to-do men of the community sent this long distance for a physician for his only child. But just one visit was not sufficient and the child died through subsequent lack of knowledge of what to do. The actual death rate is probably not known as there is no doctor to make out the certificates.

Our method was to proceed on our line of march, talk to any and everybody we could on the way (they were all most friendly); stop at the villages and through letters of introduction or various other means find some citizen interested in the welfare of his village and the neighboring mountain villages, learn of conditions through him and arrange for him to make a detailed investigation, report later to us and then be a distributing center. One of these men told us that just that day he had heard the pitiful story of an old man and his wife in a neighboring village. The man had previously been a teacher, and had in his old age started a little school in his home as it was so far for the children to go to the nearest school. Payment was made in food. Many of these mountain people practically never have any money and trade only in produce. But the children no longer had food to bring. The parents appealed for government

aid for the old couple but it could not technically be given as the records showed that there was a grandson living some place.

One day after going up and down the high hills from six in the morning till four in the afternoon, we came to Mt. Resignation. We were about tired enough to resign too but managed to keep on by getting some one to carry some of the baggage. We crossed the mountain and reached the next village by moonlight. The man to whom we had a card of introduction had sickness in the family and asked a neighboring farmer to keep us for the night. He accepted with alacrity and then his face fell when he saw me and he said he could not possibly accommodate us as he had nothing good enough. "Why," he said, "we do not even have lights, and our home is too poor. Please go on to the next village." But as there was another mountain about the height of Mt. Resignation we could not even consider it. We told him that we had candles with us and asked him to please just give us shelter. So he guided us to his house, broke the news to his wife who had labored with him in the open all day, and hastened to put down some straw on the floor and fix a fire. In the kitchen some pine twigs burning in a kettle furnished the light, and incidentally about as much smoke as light. We lit our candles, one by one, and felt that we were in another generation as we all sat around the little light and fire and talked with our host and his family. Never had we been treated with greater hospitality and courtesy.

At our last little town we were escorted amid crowds of old and young to a place to stay and that evening had a long talk with one of the shopkeepers who was very interested in his community, and with some of the school teachers. We learned from them that conditions had been and were almost unbelievably bad. But here, as in all of the other places, there was a note of hope for this next year, as the crops seemed to be good. We told them that there were people all over Japan who were interested in their welfare and that we were there in their behalf to see what help was needed. These men were quite overcome when they realized that we had taken the walk of 50 miles just to help.

The next morning this town committee came early to thank us, to insist upon having all of our

baggage carried the remaining ten miles, and to escort us part of the way. Of course many, many children followed and at the parting of the ways the spokesman again thanked us, and turning to the children told them that we represented many people in Tokyo and other places who were in-

terested in them and wanted to help, and then he had them all bow. Finally, after stopping at one other little school, we reached the place where we took an auto which took us to a little train which in turn took us to the main line, and Morioka was reached about midnight.



When My People Freeze

*A story of missionary service
among Mexicans in Colorado*

BY FRED B. PALMER

JUAN DURAN was a shepherd living in an adobe dugout in Eastern Colorado. In revival meetings held by Colporter Missionary E. F. McNeill, he became a Christian and went to Los Angeles to enter the Spanish-American Baptist Theological Seminary. Returning to Colorado he served most acceptably as a colporter missionary among the Mexicans. Later he came to his present field as pastor of the Mexican Baptist Church in Denver. There has been a steady growth in church membership and Sunday school attendance. He has been a tower of strength, ministering to his people when wintering in Denver and in the summer following them to the sugar-beet fields in Northern Colorado.

The climactic hour, from year to year, in the sessions of the Colorado State Convention is when the missionary appointees speak briefly of their work. This year, when Mr. Duran stepped forward with his comely wife and attractive three-year-old boy, all could see that he was under great emotional strain. His handsome countenance shone with spiritual fervor when he declared: "I, Juan Duran, came to this Convention fully determined to hand in my resignation to Secretary Palmer, but after hearing President C. O. Johnson in five challenging addresses, calling for the best that is in us for such an hour as this, I say to all of you—when my people freeze,

I freeze; when my people starve, I starve; when they go homeless, I go homeless. When I left Denver to come to this Convention, fourteen large Mexican families were without a roof over their heads. Last Sunday we had nearly 100 in the Sunday school and more than that number in the worship service, yet the collection was only 24 cents. We will stand or fall together. The road ahead is very dark and growing darker, yet I my cross have taken, and tomorrow I go back to live Christ, to serve my people, come what will. Won't you pray for me as I try to 'pray it through'?"

Most of the audience were in tears as this modern cross-bearer sat down. Dr. Johnson started a challenging hymn voiced by all: "How Firm a Foundation, Ye Saints of the Lord, is Laid for your Faith, in His Excellent Word."

Felipe O. Escalera came to Colorado from Spain, by way of Old Mexico, to become pastor of the Mexican Baptist Church in Pueblo. He brought to his new work a fine theological training, an attractive personality and an abounding love for his chosen people, with the added accomplishment of speaking surprisingly well in English. He is often consulted by the Mexican Consul in Pueblo relative to family troubles and labor difficulties, and is held in high esteem.

The Chief of Police in Pueblo admitted that there had been such an improvement in morale in the steel mill district, on account of our mission work, that a neighborhood policeman would no longer be needed. The Colorado Fuel and Iron Company, employing hundreds of Mexicans

in the steel mills, was so favorably impressed with the work that they made a gift of \$2,000 to apply on the mission property. Converts were frequent, and the Sunday school, church and community center activities grew by leaps and bounds. Then came the depression, with many Mexican steel mill workers out of employment. Then, too, American laborers crowded out the foreigners from what little opportunity to labor they enjoy, until the wolf was at nearly every door. In addition, sickness and suffering wrought havoc among the Spanish-Americans. Pastor Escalera, never sparing himself day or night, heroically for months has sought shelter for homeless families, medical attention for the sick, food for undernourished, underprivileged children, irrespective of nationality. He also made an impassioned appeal for his people from the Convention platform.

There are thousands upon thousands of Mexicans in Colorado, as Mexico is the only country enjoying free and unrestricted immigration to the United States. Several whole counties, in the southern part of Colorado, cast a majority Mexican vote, sending their own representatives to the State Legislature. Our largest Baptist foreign-speaking work is among the Mexicans, and from these churches they have organized a large Mexican Association, known as "Asociacion Bautista Mexicana de Colorado."

Not long ago while on a visit in company with the colporter missionary to the coal camps in Southern Colorado, where the population is very largely Mexican, I noticed a beautiful black-eyed

Spanish maiden of nine leaving her adobe home for school. I asked the colporter if he thought she would mind if I took a snapshot. Her eyes snapping, the girl replied in English: "Will the kind gentleman wait a minute?" Then, shortly, there came tramping out of the backyard eight other children, grouping themselves on the stoop, so small that it could not be dignified with the name of a porch, with the beautiful mother in the background, a silk lace mantilla draped over her head. The proud mother said in Spanish, interpreted by the little daughter: "Tell the Christ's man that the five older children are at work with their father down in the coal mine," thus making fourteen children in all. Surely Theodore Roosevelt would have been more than satisfied.

In truth, it was a whole Sunday school in a single adobe household. There is no race suicide among the Mexicans. What an opportunity, what a responsibility, what a challenge Baptists have among the adobe dwellers in the land of their adoption.

In Old Mexico the pendulum swings to oppressive Romanism, an autocracy, with no religious liberty, while in America the pendulum swings in the opposite direction, and these simple-minded, childlike people gladly embrace religion in terms of a spiritual democracy—a Baptist church. This is the reason they come to us in such great numbers in California, Arizona and Colorado. We have no more productive mission work among the new Americans than may be found among the adobe dwellers.



Felipe O. Escalera and his family

AFRICA

The Continent of God's Adventure

From Rameses to the League of Nations

BY P. H. J. LERRIGO

GOD'S African palette is splashed with brilliant color. Mark the splotches of crimson, black, purple and gold which throw its mysterious past and vivid present into high relief.

It is the continent of raw life, tangled tropics, Sahara sands, power-filled rivers, shattered waters, bottomless swamps, King Solomon's mines and the Mountains of the Moon.

It is the land of Egypt's ancient mysteries, Israel's bondage, lost Carthage, the Abyssinian Lion of Judah, the slave-traffic, the poison ordeal, cannibalism, rubber atrocities, the lure of the unknown, rampant commercial greed, international rivalry, and the supreme challenge of modern missions.

Its list of heroes runs the gamut of human achievement: Rameses the Great, Moses, Cleopatra, Simon of Cyrene, Augustine, Vasco da Gama, Charles George Gordon, Chaka, Moffat, Livingstone, Stanley, George Grenfell.

Vivid pictures of our own missionaries flood the memory. Richards, the center of a group of dancing, painted savages, daring them to strike God's elect. Clark, wrapping himself in the folds of the American flag and facing the guns of Leopold's soldiers. Leslie, "sitting down" in the village of the cannibal chief until the epidemic of influenza was broken by means of his counsel and the medicines from his little bag. Billington building a prayer hut and through simple word and kindly deed praying decency and civilization into a corrupt tribe. Charles Smith settling with eighteen Congo chiefs the center for God's work on the Wamba.

And now the League of Nations adds another dash of color. The slave-traffic is hydra-headed. From the time of Wilberforce who led the movement which brought about the outlawry of slavery in the British Dominions in 1834, to the drafting of the treaty of Saint Germain-en-Laye in 1919 which pledged the signatories to a world-wide abolition of "slavery in all its forms," blow after blow has been dealt to the frightful traffic in flesh and blood; but even as late as 1931 five million slaves are reported besides the many millions more who live in virtual slavery through forms of servitude akin to the traffic.

Recognizing that temporary committees of an unofficial character are inadequate to deal with this terrible evil, the League of Nations voted in 1932 to set up a permanent commission of experts to study the subject in all its aspects and to plan means for abolishing the institutions and customs making slavery possible in any of its forms. There are colors still to be painted into the African picture. To the missionary belongs the laying of them on.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

CONTRIBUTING EDITORS

WILLIAM H. BOWLER

ARTHUR M. HARRIS

COE HAYNE

WILLIAM A. HILL

MRS. ORRIN R. JUDD

MRS. HOWARD WAYNE SMITH

P. H. J. LERRIGO

A. M. McDONALD

FRED B. PALMER

J. H. RUSHBROOKE

Field Correspondents in Four Continents

Vol. 24

APRIL, 1933

No. 4

The Measure of Our Easter Conviction

REGARDLESS of how one may differ or agree with certain findings in the Laymen's Foreign Missions Appraisal, with two sentences in its opening chapter Christians everywhere must heartily concur. The sentences read, "To any one, man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men." April furnishes occasion for Christians to demonstrate that. Once more Easter brings its assurance of a living Christ over whom death had no dominion. This "religious certainty" is not for us to possess alone; it is for all men. In its Easter message Christianity has given the world one of its infinite spiritual treasures. It is not for us to enjoy alone; it is for all men. "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." If this is the eternal life which humanity along "man's rough road" has so painfully sought, then surely it becomes for us "a matter not of choice but of obligation" to make it available to all men. If Paul spoke truly, "It is no longer I that live, but Christ liveth in me," his experience of Christ is reproducible in every

other human life. However we may disclaim it, our own certainty of a living Christ is measured by our concern to share that assurance with all men. Year after year we may crowd our churches on Easter Sunday. Year after year we may gloriously sing with the ages, "Jesus Christ is risen today, Allelujah." Yet if we feel no impelling urge to share that belief with all men, we need in all seriousness to question whether Easter has for us a certainty and whether our conviction is genuine and our faith sincere.

Foreign Missions and Sound Teeth

YOU have doubtless heard sceptics of missionary effort ask, "Of what use are foreign missions anyway?" Well, here is another positive answer.

After ten years of research, Dr. and Mrs. R. G. Agnew have demonstrated definite relationship between sound teeth and diet consisting of phosphorus and vitamin "D." In remote West China where these two missionaries are on the faculty of West China Union University, Dr. Agnew made a scientific study of 3,000 diets of West Chinese and Tibetans, who have sounder teeth than Americans. The teeth of some of these people were so covered with a protecting substance that it was almost impossible for decay and much less for a dental tool to get at the enamel. Upon their return to Toronto (the Agnews are Canadian missionaries), Dr. Agnew pursued post-graduate studies with laboratory experiments on rats to confirm his observations in China. Later he applied his discoveries to Toronto children. To make a long story short, he found that a proper supply of phosphorus in the human diet (which means egg yolk, milk, leafy vegetables, grains and roots) and the vitamin "D" which is supplied by sunshine or in its absence by cod-liver oil, will positively arrest decay of teeth. The absence of these elements will promote decay. Dr. E. V. McCollum of Johns Hopkins University hails this work of the Agnews as a "milestone in scientific progress." Even *The Literary Digest* regarded it as of such news importance as to give the story a full page.

The Agnews were in Canada practically throughout the period when the Laymen's Ap-

praisal Commission was touring the Far East. Otherwise their discovery would surely have received special commendation in *Re-Thinking Missions*. They return shortly to West China to resume their work at the University. In this institution Northern Baptists cooperate with the Church Missionary Society of England, the Friends of England, the Methodists of the United States and the United Church of Canada. Twelve Baptist missionaries are on its faculty.

Who Says Missionary Giving Affects Church Expenses?

WHO says that sacrificial missionary giving affects contributions to local church expenses? A new refutation of this often declared fallacy comes from Minnesota, where the "Pray-It-Through" spirit achieved a signal victory in the First Swedish Baptist Church in Minneapolis. The special needs mentioned in the prayer calendar that were made the focus of attention included the return to West China of a missionary for whose passage no money was available. Both the church and the Sunday school were appealed to for \$700, the amount required. The first Sunday the school brought \$200. In two more Sundays the total was raised to \$968, providing a surplus sufficient to outfit the missionary. Writing of this success Mrs. W. H. Darling of Minneapolis observes that "the church treasury has not suffered since this great demonstration of sacrificial giving."

It Is All True: But What Will You Do About It?

THERE will be unanimous agreement with the statement issued by the Federal Council of Churches concerning denominational papers. Deploring the fact that the local church and the Christian home make but meager use of them, despite their high character, the statement goes on to say:

We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and of the supreme problems of our time, not from the church press but from secular journals, scenarios and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into

financial distress and has greatly restricted their influence for good. In the years which lie ahead the greatest possible emphasis should be placed on developing an intelligent and informed church membership, sufficiently interested in religion to read the publications of the church as a means of learning what the churches are doing and ought to do, and of securing a Christian point of view on all questions seriously affecting human life. We urge the most effective means possible to promote the ideal of "a church paper in every Christian home."

This is all true. But the suspension of *The Baptist* and of a score of papers of other denominations shows how far short this ideal still is from being realized. What will you do about it?

A Criticism of the Church and Its Rebuke

CRITICS of the church (and they are usually persons who are not church members and have no use for the church anyway), are now complaining because churches are not doing enough for the unemployed and the hungry. One of these critics wrote to the editor of a New York paper calling attention to closed church edifices while around the corner were breadlines shivering in the cold. "Why don't the churches," he asked, "throw open their fine buildings for the constant service of suffering humanity and abolish that stigma of our Christian civilization, the breadline?" Two days later Rev. Walter D. Knight, a New York pastor, replied to this question. We quote his final paragraph:

If your correspondent had ever had any experience as an active member or officer of a church, he would not so carelessly ask this question. A counter-question needs to be asked. Who is the church? The buildings are there, certain schedules are maintained; pastors continue to preach whether their salaries are paid or not; but you cannot run soup kitchens or heat buildings or maintain sleeping quarters without funds. Again we ask, Who are the churches? Only as the responsible citizens of the community maintain the church can she do the work which she longs to do.

If a larger proportion of the non-church-going community were more loyally supporting the church and were helping to establish a Christian order of society, that "stigma of our Christian civilization" would soon disappear.

Editorial ♦ Comment

♦ A prominent banker said recently, "Materialism and nationalism have been in the ascendancy too long. Now by force of necessity our people are in all humility thinking less about themselves and more about their less fortunate neighbors." This is good missionary preaching. If all bankers had been as correct in handling their business as this banker is in diagnosing our present state, our recent financial crisis would never have occurred.

♦ Readers who scanned the Denominational Directory in March issue may have wondered whether Dr. George E. Merrill of the Home Mission Society had been elevated to a position in President Roosevelt's Cabinet. He was listed as "Secretary of Agriculture" instead of "Secretary of Architecture." It was purely an error on the part of the printer. Just how he happened to substitute one word for the other is a mystery. The fact is, however, that both titles are now incorrect. The new name is "Secretary of Building Counsel" which describes more adequately Dr. Merrill's larger function.

♦ The 15th annual conference of the Baptist Laymen's Missionary Movement of Great Britain was scheduled to meet March 23-27 at Swanwick, England. This year two other men's organizations united in the conference. One was the Baptist Young Men's Movement, and the other the Baptist Lay Preachers' Federation. Both apparently have no counterparts among Baptist organizations in the United States. The program provided addresses by prominent ministers and laymen, among whom were several members of the House of Commons. As usual the outstanding feature, always anticipated with great interest, was the famous Parliament, or open forum on a great scale. This year its subject was the relationship of lay preachers to missionary enterprise. Here is a good suggestion for our own National Council of Baptist men.

♦ That little company of Baptist missionaries who were introduced to the San Francisco Convention last July (see *MISSIONS*, September 1932, page 418), stepped into national fame on Sunday morning, February 19th, when Dr. Bernard C. Clausen conducted "The Church of the Air" over the Columbia broadcasting system. Announcing as his topic, "The Doomed Battalion," he told his radio audience not only of the financial crisis in Baptist missions but that faced by other denominations also. We seldom tune in Sunday mornings, but the time

scheduled for this from 10 until 10:30 o'clock involved no interference with regular church attendance. So we heard the entire service with its eloquent sermon, fine singing by the choir of the First Baptist Church of Syracuse, N. Y., and the intercessory prayer for the missionaries. This month of April will reveal whether Dr. Clausen's prophecy of "The Doomed Battalion" will be realized.

♦ *The Japan Christian Graphic* began its third year with the January issue. Its customary handsomely printed photogravure section of eight pages was accompanied by a new feature, a four-page English supplement. This is devoted to news covering political, social and religious developments in Japan. Included are several columns of discussion on the Laymen's Foreign Missions Inquiry, and considerable information on Baptist missions. A page of editorial notes is appropriately headed "Paragraphics." The picture section is remarkable in its world sweep. It includes scenes from Japan, China, Norway, France, England, Russia, Germany, Austria, and a full page reproduction of the familiar painting, "Christ and the Rich Young Ruler." Describing itself as "an international monthly devoted to the Kingdom of God in all the world," *The Christian Graphic* seeks to extend its circulation in America. The subscription price is \$1 per year. The editor is Michio Kozaki, a well known Japanese Christian; the managing editor is J. Spencer Kennard, Jr., of the Baptist mission, while Toyohiko Kagawa is chief contributor. The circulation of this paper in thousands of Christian homes of America would help to promote a better understanding of Japan.

♦ Baptists are not alone in facing drastic curtailment of missionary effort. A reduction of more than a million dollars has been voted in the program of the Episcopal Church for 1933-1934. To assist in making adjustments which this compels and to evaluate the entire enterprise in the light of the Laymen's Report, Presiding Bishop J. C. Perry is making a four months tour of the Far East. He sailed February 25th. After visits in Honolulu and in the Philippine Islands he will land in Japan shortly before the 80th anniversary of the arrival of his great-uncle Commodore M. C. Perry of the United States Navy, whose visit in 1853 opened Japan to world intercourse. The Bishop's tour will culminate in the dedication in Tokyo of the new St. Luke's International Medical Center which cost \$5,000,000. It was erected through the cooperation of the Japanese Emperor, Japanese statesmen, and an interdenominational group of Americans in Japan.

◆ PERSONALITIES ◆

He Cannot Be Bribed

SECRETARY J. C. Robins sends the accompanying photograph of a prominent Burman Christian, with the following appreciative comment.

"A Burman Christian who is having an increasingly large place in the new Burma is U Ba Htin, Deputy Commissioner of Moulmein. A big, sturdy man with a robust personality, he is known throughout the Province as a Burman official who cannot be bribed. He graduated from our own Cushing High School, then from the University of Rangoon, next taught in Cushing, and finally entered government service. He served in France with the Indian troops. Now as Deputy Commissioner he has an office of much authority and prestige. He is a member of the Moulmein Burman Baptist Church, and he teaches a Bible class in the Morton Lane Girls' School. He is a Christian, is proud of it, and he wants every one to know that he stands for righteousness and justice. Burma is to be congratulated that she has such men in her service in these critical years of readjustment."

Chicago Bandits Again Rob Dr. Ashworth

TWICE in little more than a year Dr. R. A. Ashworth has been robbed by Chicago bandits. The second robbery followed a brutal assault that left him unconscious in the vestibule of his apartment house. Upon his return home one evening from the office of *The Baptist* just prior to its suspension, he was suddenly garrotted by an unknown assailant. On recovering consciousness he found himself on the floor with pockets empty and a crushed pharynx. He managed to crawl upstairs



U BA HTIN
He cannot be bribed

where Mrs. Ashworth quickly summoned a doctor and the police. The former did the best he could. The latter could do nothing. The previous encounter with bandits occurred when Dr. and Mrs. Ashworth were returning home in their car. Two men held them up at the point of a revolver, compelled them to drive to an isolated spot in the outskirts of the city and there robbed them of all they had, including their overcoats.

It's a long way from a peaceful pastorate in Yonkers, N. Y., to the streets of turbulent Chicago. "This is the second experience of the kind I have had," wrote Dr. Ashworth to Rev. H. Otheman Smith, successor in his Yonkers pastorate, "but even if it were repeated several times more, I do not believe that I could learn to like it."

All Join in Sympathy

BEREAVEMENT, accident and serious illness came to three members of the Foreign Mission Board in February. President G. A. Hagstrom of Bethel Seminary, St. Paul,

Minn., is in sorrow because of the death on February 6th of Mrs. Hagstrom. She and Dr. Hagstrom had been married nearly 41 years. Dr. W. G. Everson met with a serious automobile accident near Buhl, Idaho. He and Mrs. Everson were en route from Denver to Portland where Dr. Everson was to begin his pastorate at the White Temple. Both were severely injured and an ambulance had to be summoned from Boise to bring them back to the hospital. February brought misfortune also to Dr. John Snape of the Temple Church, Los Angeles. A major surgical operation confined him to a hospital for the entire month. Hosts of friends across the land will join in sorrow and sympathy.

Through the Fog Bank

BY W. H. BOWLER

THOSE of us who know with what a fund of anecdote President Johnson enlivens his public addresses will not forget his description of the difficulties encountered in getting away on an airplane-flight from San Francisco to Los Angeles. To go by air was the only way Dr. Johnson could keep the engagement, because there was not time to travel by train. Twice the plane took off from the Oakland airport and twice the pilot turned back, because a solid bank of fog lay along the mountain crests that separate northern and southern California. The second time it took more than an hour to return to the airport, and Dr. Johnson had to telegraph the Los Angeles committee that he could not arrive in time. Then another plane was brought from the airport and another pilot, Jack Evans, stepped into the cockpit. Jack Evans took that plane up 10,000 feet before he stopped climbing, and kept the plane above the fog and drove through into the most radiant sunshine that Dr. Johnson had ever seen. Furthermore, the fog which turned such a gray, forbidding face toward the world was on its sunny side a thing of marvelous beauty. The plane carried its passengers to the landing-field at Burbank in an hour and forty-five minutes.

During the past year, a good many people have turned back in discouragement at the sight of the fog bank ahead. But thousands of others, with a courage and confidence like that of pilot Jack Evans, have gone on, secure in the knowledge that on the upper side of the fog belt they would find the gloom dispelled. If we would attack in this spirit the problem of concluding our denominational year in a manner that will testify to our willingness to sacrifice for missions, we should find that there are unsuspected resources in the Baptist family. Making every allowance for the hardships of those who have for long periods

been without income, the fact remains that we have in the denomination plenty of money.

At times we seem to forget that this is still the richest country on earth. The soil and the waters, from which must come every material blessing that man knows, yield their harvests to us as to no other people. In our possession we have the granary of the world and simply do not know how to distribute its contents. If such prophets as Joel and Habakkuk could view our country and its bewildered inhabitants they would be justified in telling us that we do not know what real trouble is. They would have a right to rebuke us for a want of faith, for a want of courage sufficient to go ahead trusting in God to guide a people bent upon obeying His commandments and establishing His Kingdom.

It would be different if famine ravaged our land as the plague of locusts desolated the land of Israel in Joel's time. Then the prophet declared the promise of the Lord, "I will restore to you the years that the locust hath eaten," and the assurance that "Judah shall abide forever, and Jerusalem from generation to generation."

If we have the trust that God has a right to expect from those who bear the name of Christian, we shall not withhold now that which we might give for the Lord's work. If we cling to surplus money now when every extra gift means so much to the cause of Christ, it must be because we have more faith in money than in our religion as a guarantee for the future.

Rather let us have the faith of Habakkuk:

Although the fig trees shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.—Habakkuk 3: 17, 18.



The Social Consequences of Foreign Missions

Although this and the three statements that preceded it, were mailed to every pastor in the Northern Baptist Convention, it is published in *Missions* for purposes of record, and to keep readers informed as to the policy of our Foreign Boards with respect to the Laymen's Foreign Missions Inquiry

IN this statement the Boards desire to speak briefly regarding two important subjects, namely: the relation of the Christian missionary enterprise to social and economic questions, and interdenominational cooperation in the conduct and administration of missions.

I. THE REDEEMED INDIVIDUAL AND HIS COMMUNITY

"Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is by living Christ among men that we may most effectively lift Him up before them." These words are taken from the statement of the Christian Message made by the International Missionary Council at its meeting in Jerusalem in 1928. It is a matter of common experience that the proclamation of Christ's message not only wins men to Him in personal allegiance, but also releases forces which profoundly influence society. In the mission fields social reforms of a far-reaching character have been initiated and the ethnic faiths such as Buddhism, Confucianism and Shinto have been, almost insensibly, deeply affected. The principle here noted is emphasized by the Report of the Appraisal Commission: "Christians should count among the best results of their endeavor the leavening influence of the Spirit of Jesus in the common life of each country." (Page 327.)

The Report presents an entire chapter on missions and industry which is well worth studying. In addition there are many other passages throughout the volume which emphasize the importance of the Christian outreach in the ministries of teaching, healing, community betterment, the enrichment of rural life and the amelioration of social conditions among congested populations.

The following passage from Page 243 may be quoted: "The approach of Christianity to any social problem has usually been through the personality of some individual. By the illumination of his soul

the individual has led the way on to social betterment. This makes the development of such individuals Christianity's supreme task. Such a program consistently followed tends to make the Christian group individualistic, democratic, free but collectively ineffective. Its strength lies in its effort to ameliorate certain specific and usually local evils by such means as schools, hospitals and social settlements. Its weakness lies in the fact that, busy with the development of the individual, it has not concerned itself with broad programs for human betterment."

II. THE OUTREACH OF BAPTIST FOREIGN MISSIONS

The Boards would call attention to the fact that the social implications of the Christian message have received large consideration in the conduct of their work. Not only have schools, hospitals, dispensaries, leper asylums, orphanages, and many other types of welfare institutions been established and carried on but significant social movements of a broader nature have been brought about, such for example as the industrial projects of Clough in India, the agricultural developments in Burma and China, the tribal and community development of such races as the Karens and Kachins of Burma, the Garos and Nagas of Assam and the Bantus of Congo. Our missionaries have also engaged in general uplift movements such as anti-opium work, education regarding foot-binding, public health campaigns in many countries, adult education and campaigns against illiteracy, the effort to secure legislation against child marriage and many others.

The Appraisal Commission's report is especially rich in its suggestions connected with this subject. A number of its recommendations mark genuine progress in the development of plans to meet the social problems of mission lands: for example, the recommendation that missionaries be urged to seek more intimate relations with groups in the community who are interested in public problems, the recommendation that plans be made for social and economic research and the recommendation that workers in this sphere be given more adequate preparation for their task. The Boards will give these and all the other recommendations bearing upon this subject careful study and will be glad to profit by those which are found suited to situations existing in the fields where our Baptist missionaries are at work.

III. INTERDENOMINATIONAL COOPERATION

The report of the Laymen's Appraisal Commission lays outstanding emphasis upon the importance of interdenominational cooperation in the conduct of mission work, going so far as to recommend actual unification of the administration of the various missions. Their viewpoint is summed up in a single paragraph although other sections of the report cover the subject in considerable detail. The paragraph referred to is as follows: "The Commission believes that the time has come for a plan of administrative unity on a comprehensive scale and proposes a single organization for Christian service abroad in place of the complex, costly and duplicative machinery which now exists." (Page 329.)

The Boards have not yet had opportunity to give careful study to the proposed plan. They would call attention, however, to the fact that for many years the importance of cooperation between missions in many phases of the work has been recognized and that much progress has been made in the cooperative development of institutions and projects. The Boards' statement of policy declares: "The policy of cooperation with other denominations is approved in colleges or other institutions wherever such cooperation makes possible a larger and better equipped institution. Such cooperation should take into consideration local conditions and should never involve sacrifice of principle."

IV. COOPERATIVE PROJECTS

A recent study by the Foreign Missions Conference of North America listed a large number of cooperative projects. Among them were: The International Missionary Council and its constituent bodies, the National Christian Councils of 24 countries; 1253 educational institutions, including universities and colleges, theological schools, medical and nurses' training schools, normal, industrial, middle, high and elementary schools, and kindergartens; 40 hospitals.

In all of the Councils noted above and in many of the educational and hospital projects Northern Baptists are cooperating. They also have part through the International Missionary Council in the Department of Social and Industrial Research established at Geneva, in the Bureau of Protestant Missions which maintains headquarters at Brussels to forward the work of evangelical missions in the Belgian Congo, and in the joint committee for the production of Christian literature for African peoples. They participated in the industrial and educational surveys of Africa and in the rural surveys carried out by Dr. Kenyon L. Butterfield in

many countries. This list is merely illustrative of the many joint efforts in which our missions share.

V. FURTHER DEVELOPMENTS IN COOPERATION

The meeting of the International Missionary Council at Herrnhut, Germany, last summer recorded its convictions upon the subject of cooperation as follows: "While recognizing the marked progress in cooperative effort achieved during the past twenty years, the Committee believe that we stand on the threshold of a new period in cooperation . . . a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever."

It is the principle of cooperation in the spirit of the Herrnhut pronouncement rather than unification which in the opinion of the Boards should characterize the developments both at home and abroad for the immediate future. As respects the work of the churches upon the field the Boards have always recognized the Baptist principle of autonomy. Neither the Report of the Commission nor the Jerusalem message urges organic church unity. Christian churches abroad can and will decide for themselves what should be their relation to other bodies. As respects administration at home, the Boards are prepared to give the fullest consideration not only to the proposals contained in the Laymen's report but also to those emanating from other sources. The work of the Kingdom requires the fullest measure of careful planning and the most complete understanding between the different groups associated in it, and the Boards will rejoice in every step which makes it possible for God's people of whatever name to move forward together.

VI. STUDY OF THE REPORT

In order to give the Report of the Appraisal Commission the consideration it merits and to enable the Boards to profit by its constructive recommendations, committees have been appointed which, in cooperation with the officers, have already begun a careful study of the Report. Many of its recommendations are being taken up with committees of other missionary organizations.

In the meantime the work goes on. Men and women are being won to Christ, little children and older young people are being taught and fitted for life, the sick are being healed, the leper is being cleansed, social evils are being challenged and all life is being enriched. Your confidence and support will assure the continuance of these ministries.

Easter

A page of devotional reading suggested for April

Prayer

FATHER of life, Thou Giver of every good, we rejoice in the holy memories of this day. Thou hast shown us the empty tomb, and our hearts are glad with the knowledge that in Christ death has no dominion over us. Bestow upon us the joy of those whose lives are hid with Christ in God. Help us to live in the glory and strength of that eternal life, which already we begin to possess, and whose secret is that we may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. Lighten all our days with the clear shining of Thy presence, and may we find the evening time bright with the radiance of the endless day.—Amen.

From *The Daily Altar*.

Scripture Texts

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1: 17.

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.—2 Cor. 5: 14, 15.

In Memoriam

There is no death

To those whose hearts are set

On higher things than this life doth afford;

How shall their passing leave one least regret,

Who go to join their Lord?

—From *The Methodist Protestant Recorder*.

Devotional Thoughts

When God gave us Easter He gave us a sure foundation of faith upon which our stumbling feet may rest. The religion which centers its hope in Christ is not speculative or visionary. It does not comfort the troubled heart with the promise of a dawn that never rises. It does not demand faith without, at the same time, also furnishing that which inspires and maintains faith. A resurrected discipleship, a flaming missionary zeal with the whole world as the object of its desire, a gloomy

Sabbath transformed into a joyous Sunday, a Gospel that refuses to die—these are evidential facts in favor of Christian faith which no unbelief can set aside. And God gave them all to us when He gave us Easter.—Gerhard E. Lenski in *Let Us Keep Lent*.



The resurrection of Christ is of no avail to thee unless Christ also rises in thy soul.—Gerhardt.



There is a question which the human heart asks insistently: If a man die, shall he live again? There are many voices that answer with hope, but one alone brings conviction. Jesus brought to His disciples the proof that death had no dominion over Him. His was a quality of life upon which its dismay could not fall. In fellowship with Him we, too, are victors over this enemy. The resurrection of Jesus, though we may not comprehend its mystery, is the pledge that those who partake of His spirit have passed from death to life.—*The Daily Altar*.



We believe in immortality, in the last resort, because Jesus Christ has revealed within ourselves and in others, capacities which require another life for their full expression.—William Adams Brown.

Life with God

O God! it is so good to live this life

With Thee; to know Thy father love and care;

To find a refuge from the storms and strife

That fiercely break upon us unaware;

To greet each morning's light with eager joy;

To see—though clouds be dark—Thy smile break through;

To face the tasks before us, and employ

Our gifts and talents in Thy service true;

To see Thy hand in all this world so fair,

To revel in the wealth each season brings;

To help our fellows and their burdens share;

To have a heart within that throbs and sings.

O God! it is so good to live with Thee,

And share Thy love throughout eternity!

—J. HAROLD GWYNNE in
The Presbyterian Magazine.

MISSIONS



The Editor Emeritus says:

THEN he opened their minds to understand the scriptures. "Thus," he said, "it is written that the Christ has to suffer and rise from the dead on the third day, and that repentance and the remission of sins must be preached in his name to all nations, beginning from Jerusalem. To this you must bear testimony. And I will send down on you what my Father has promised; wait in the city till you are endued with power from on high."

(Words of Jesus, Luke 24:45-49. Moffatt's Translation.)



Travel Sketches

IT IS a wholesome and heartening experience to exchange the atmosphere of New York for that of Florida. The difference is antipodal. It is far more than climatic or merely temperamental. It is a new phase of civilization, and I find a study of it intensely interesting. I should like to write an essay on Florida and what the transitory tourists and winter residents have made of the state, but can now record only some stray observations.

One of the first things that impresses you is the attention paid to religion by press and people. The daily papers give an amount of space and respectful notice to the churches and religious announcements and reports such as would not be dreamed of in the North; and as for the people, they go to church as eagerly and numerous as they do to the movies in my home section. To see the congregations crowding the capacious houses of worship every Sunday, morning and evening, and note the reverent and close attention to the service and sermon brings refreshment and blessing to those accustomed to a more frigid and indifferent atmosphere. The service I attended last Sunday morning, for instance, was rich in worship and devotion, with an uplifting message on four fundamental facts of our faith—a sovereign God, Christ, Self and Book—and the spiritual influences generated by it went with me through the week. It was a truly religious service that made its impression upon more than a thousand people. Was it then a special service, with some noted stranger in the pulpit to attract a crowd? No, said my friend, it was that way every Sunday, and one had to come early to get a seat. It did my soul good to have a part in the novel experience.

A word more about the daily papers. The St. Petersburg *Times*, a leading morning paper in the state, carries a Scripture verse daily on its front page, and fills columns with church news. The evening paper also has its daily verse. In Orlando the *Morning Sentinel* has a daily meditation in a conspicuous place on the editorial page, under the caption "Streams in the Desert," founded on passages of the Old Testament not commonly quoted. The Jacksonville *Union-Star* has a regular sermonette. These religious features, carefully prepared, are furnished either by the church federations, as in Jacksonville, or by special contributors. I found them interesting and helpful, putting a suggestive thought into the day along with the round of news. While all this may be criticized as provincial and likely to be skipped by many readers, yet I am sure it has an influence not easily to be estimated. Certain it is that the papers would not continue such features if the readers did not wish them. And they are symptomatic of a public opinion that reckons religion among the important matters in life.

St. Petersburg calls itself the "sunshine city." It is unquestionably unique as the city of games. You begin to realize what this means when you learn that from October to February 1st over 20,000 tourists and winter residents had registered at the Chamber of Commerce, coming from all sections of the country. These thousands had distributed themselves in the eagerly waiting apartment houses, rooms and smaller hotels. Nevertheless everywhere visible "To Rent" signs are a pathetic reminder of the "boom" days of yore and the present period of "hanging on to hope." This, too, in spite of the fact that the registration this winter exceeded that of last year by over 2,000. To judge from the garage and parking accommodations the greater part by far had driven in their own cars from the North and West.

I was especially interested to note that only a small proportion of the total had come from the great cities. The Empire State, for example, had registered over 7,000, yet New York City was scantily represented. The great majority came from the towns and villages and small cities. To look over the list made one realize that the Empire State, which is usually overshadowed by the metropolis, is in fact largely a village and rural population. These innumerable places had sent their more prosperous people to seek rest and recreation in famed Florida. Here one could study a cross section of the American people who comprise the reliable millions which

our Republic can count upon to hold things steady when the storms break in the great centers. Here, in this kindlier and more human and humane atmosphere, you come to the happy realization that New York and Chicago and the other great cities dominated by political corruption and misrule, cities which reckon their population by millions, are not the whole of America, nor the final deciders of its destiny. The future of America depends also upon the character and religious development of that vast rural population which is represented in Florida in these winter months.

I said St. Petersburg is the city of games. Shuffleboard is something of a craze at present, and the scores of finely built courts are filled with players from morning till night. The great majority of players are past the forties. The game has the merit of exercise in the open air and a social quality. Two facts are greatly to the credit of the city and the tourists—the games are not played for money, and the courts are closed on Sunday, when the week-day shuffleboard players were to be seen largely in church. There are all sorts of games—chess and checker clubs, lawn bowling, roque, quoits and tennis—play for thousands, besides band concerts and lectures in the parks.

There is one club I have never heard of elsewhere—the “Seventy-five Year Old Club,” which numbers nearly 200, only those 75 or over being eligible. One member was credited with 101, and a half dozen were over 80. The club had regular outdoor meetings in a park, and it was a rare sight to watch those “youths” enter with vim into varied sports.

All sorts of tournaments were in process during my stay. But the religious note was not lacking. The Southern Methodists had called their ministers from the whole state, with a week of evangelistic and missionary meetings, presided over by a bishop from the North. The surrounding recreations did not prevent the filling of sizable auditoriums two and three times a day.

This type of life at St. Petersburg was a revelation with which I was glad to become acquainted. Here were thousands of people who could be gamblers without being gamblers. I saw all sorts of games in process but no signs of money passing. To a New Yorker that was a marvel. The people were a constant study. They were friendly, kindly, sociably inclined, the honest and dependable common people whom we like to think of as Americans.

So I set down St. Petersburg as a first experience of value from which to pass on.

Parents and Children

BY HERBERT HOOVER

WE approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, mischievous, we live a life of apprehension as to what their opinion may be of us; a life of defense against their terrifying energy; we put them to bed with a sense of relief and a lingering of devotion. We envy them the freshness of adventure and discovery of life; we mourn over the disappointments they will meet.

The passion of American fathers and mothers is to lift children to higher opportunities than they have themselves enjoyed. It burns like a flame in us as a people. Kindled in our country by its first pioneers, who came here to better the opportunities for their children rather than themselves, passed on from one generation to the next, it has never dimmed nor died. Indeed, human progress marches only when children excel their parents.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest compiled from missionary letters and reports of field correspondents

The United States Marines Depart from Nicaragua

January 1, 1933, was a big day in Nicaragua. The new government officials took their places and the whole countryside was here for the occasion. The next day every U. S. Marine left for Corinto to embark for home. The marine doctors have helped us with many poor who could not afford to pay a surgeon and in many other ways.

Our work is going forward. Instead of averaging 31 patients a day in the clinic as we did in the last quarter, we have had an average of 57 a day and have taken care of 1,876 different patients instead of 625.

The boys' school building is almost ready to be occupied and work is begun on the girls' school, so that it will not be very many more months before the school will be rebuilt. It will mean so much to have a place for the children from out of town to live, for when they live in a Christian environment while going to school there is a more lasting growth of character.—*Phoebe Rice*, Evelyn Briggs Cranska Memorial Hospital at Managua.

Celebrating Easter in Nicaragua

Easter in Nicaragua is far different from what I had known back home. Instead of muffled bells in the cathedrals, we have something like the tom-tom of the African. No wheeled vehicles are allowed on the streets for fear of waking the dead Christ. Processions! Notice the picture of the Virgin Mary accompanied by little children representing angels. The image is life-size and draped all in

Would You Pass This Test?

THE story is told of Gordon Maxwell, missionary to India, that he went to a Hindu Pundit and asked him if he would teach him the language. The Hindu replied:

"No, Sahib, I will not teach you my language. You would make me a Christian."

Gordon Maxwell replied: "You misunderstand me. I am simply asking you to teach me your language."

The Hindu replied again: "No, Sahib, I will not teach you. No man can live with you and not become a Christian."

—ERNEST WORKER
in *The Baptist Missionary Review*.

black. On Good Friday the procession carries a float upon which is a white casket. It is glassed on both sides while inside rests an image of the Christ! Funeral marches played by the National Band add a sombre, mysterious air to the whole occasion. Hundreds of people follow these processions to receive a blessing.

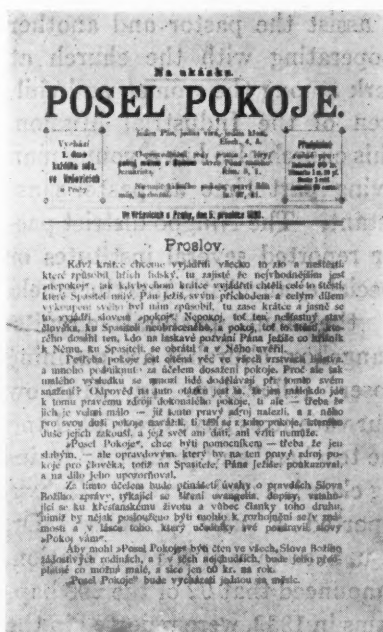
But we have our compensations. If you were to visit our Colegio Bautista about ten o'clock in the morning you would hear 200 boys and girls singing the Nicaragua National Anthem, "Amor y Paz, Amor y Paz"—(love and peace) working up to a grand crescendo! You would not believe that this was a revolutionary country.

Sunday mornings find us trudging along the dusty road to the Baptist church. In the Sunday school we have been having between 300 and 400 in attendance.

It is a real sacrifice and test when these people accept Christ, for it often means isolation from family and friends.—*Faith Warburton*.

Forty Years of Journalism in Czechoslovakia

Forty years ago Rev. Henry Novotny of Prague, pioneer of Baptist work in Czechoslovakia, established a Baptist paper, *Posel Pokoje* (Messenger of Peace), which is still being published. It is the oldest Czechoslovak Baptist paper and is read today not only in Czechoslovakia, but in America, Poland, Russia, Hungary, Yugoslavia and South America. Many of our Czechoslovak Baptist leaders who today won a prominent place in the literature of this nation, tried their literary fortune



Forty Years Old

in this paper and were pupils of the first chief-editor. Before the war time it was not easy to circulate this paper. Several of its propagators were imprisoned for their efforts. Only recently an old lady in Czechoslovakia died. At her funeral the minister mentioned that her only "crime" in life had been her imprisonment for circulating this paper.

Indians Bring Carloads of Children to School

A beautiful demonstration of tribal as well as Christian loyalty occurred at the Saddle Mountain Mission in Oklahoma when six young men brought each day carloads of children to the mission school. One car was so loaded that the overflow of three small boys rode in the luggage trunk behind. On several occasions as many as fourteen children were in one car. Three of these young men were teachers of the boys. Three young women helped with the girls. The teachers all proved very faithful and earnest in their endeavor to help. They all declared the service rendered as a most enjoyable privilege and expressed their willingness to help another year. The teachers were Tully and Maggie Morrison for the oldest boys and girls; Pratt Tonemoh and Mary Chaddlesone for the next younger class; and Price Spotted Horse and Daisy Reid for the youngest children.

New Headquarters for Chinese Convention

Proctor Memorial Hall, the new headquarters in Hangchow, East China, for the Chekiang-Shanghai Convention, will be dedicated April 8, 1933. Chinese and missionaries alike rejoice that suitable headquarters have at last been provided for the Convention. The Executive Committee of the



Proctor Memorial Hall, New Baptist Headquarters for the Chekiang-Shanghai Convention in East China

Convention has already held its first two-day meeting in the upstairs committee room.

From the report of Miss Dora Zimmerman comes the following: "One regular feature is a report from each of the five district pastors. The Shaohing city church has a full-time woman evangelist to assist the pastor and another cooperating with the church at work among the women and children of the Industrial Mission. This church also has a young man giving part time as pastor's assistant. The Ningpo district pastor reported several institutes or special evangelistic meetings held in the four pastoral circuits. Hangchow churches are planning closer fellowship. In Huchow four vacancies have been filled and the teachers' and preachers' training class is a real success. Kinhwa reported a new preacher. Dr. Bau, Secretary of the Convention, announced that 92 of the 293 baptisms in 1932, were reported in the Shaohing district."

Porto Rico Baptists Pay Their Debts

A people swept by two terrific hurricanes within a brief period, as the Porto Ricans have been, might well despair of paying off mortgages on church property. Nevertheless Baptists on that little island are animated by a spirit of independence in church finance that has carried them through to many notable victories.

At the annual business meeting of the First Baptist Church of Rio Piedras, held in January, the following message was sent to the Home Mission Society in New York. Six years ago the Society had loaned \$5,000 for the building of a parsonage.

"With the loan six years ago a parsonage was erected. . . . Each year with the exception of 1928, when the hurricane hit the Island, we have repaid \$1,000. In September, 1932, when another hurricane hit us and did great damage to the parsonage as well as de-

stroying over 30 homes of members of the church, we felt that it would be impossible to complete the payment. But we trusted in God and went forward, with the result that as we closed the year, we were able to cancel our complete debt. This is a motive for great rejoicing, and a new evidence of God's blessing upon our work.

"As we thus close this negotiation, it was the wish of all the members that by means of this letter we should express to you once again our thanks for the splendid demonstration that you have given us of your desire to help in the extension of His Kingdom here in Rio Piedras. With this go our prayers, that this new year may bring the solution to the many problems that are confronting our denomination, and that His will may ever be done."

Expanding Hospital Service in Mexico

Efforts at the Baptist Hospital in Pueblo, Mexico, to train nurses for service among the Indians, are beginning to bear fruit. Three of this year's graduates plan to work among the Indians where a physician's services are unknown. Miss

Eva Chavez, who came from El Salvador, will spend one year among the Zapotecas in the Tlaco-chahuaya clinic. Srita Oralia Gonzalez, who came from Chihuahua, is one of the most capable nurses that we have ever had. She will have charge of the operating room after her graduation until Mrs. Dawson returns from her furlough, then she will go to southwestern Oaxaca. Srita Lionila Montes plans to return to her mountain home in the northeastern part of Oaxaca. In addition, several Baptist boys have done good work during their first year. Each of them will secure a little stock of medicines, a few tooth forceps, several other needed instruments and a supply of Bibles, and will make his home in some central point visited by great numbers of mountain Indians.—*F. L. Meadows, M.D., Pueblo, Mexico.*

A Japanese Tailor and His Church

This little chapel in Omachi, Japan, was erected through the efforts of one Nambu, a tailor. Its recent dedication was an occasion of real rejoicing. Nearly 31

years ago Dr. C. K. Harrington spent one of his summer vacations in this place. His first convert was the young Nambu. The lad continued faithful in the many years to follow. For the past 14 years, Nambu, now an old man, has been acting as preacher in Omachi. During these years 94 men and women have been baptized. Of this splendid lay worker a fellow Japanese Christian writes: "He is a good, faithful, courageous Christian. He preaches the gospel every Sunday morning and evening and has been doing it for these 14 years when we have had no pastor. Is he not a fine result of missionary work in Japan? He is a tailor yet for the glory of the Lord he has preached the Word."

Indian Students Construct New Campus Entrance

An imposing campus entrance of native stone has been erected at Bacone College largely by student contribution and labor. Since the graduation of the first class in 1928, contributions have been made each year by the graduating class. These donations were all contributed toward the building of the entrance. Then President Weeks issued a call for student volunteer help from the boys who appreciate what Bacone is doing for them. A large number immediately volunteered to devote part of their spare time to the work under the supervision of the contractor. The Indian students worked in shifts, hauling and cutting the stone, and doing any work required. A fine spirit was shown on the part of all who helped, and there was considerable saving in cost. Bacone now has an entrance of which she can be justly proud, and it is hoped that within a short while another one can be built on the south equally as attractive as the one just completed.



Nambu, the Japanese tailor, and the new church at Omachi



BOOK • REVIEWS

The Reviewer Says that—

The Spirit of World Politics, by Prof. William Ernest Hocking of Harvard University, who has become known to a new circle through his chairmanship of the Foreign Missions Inquiry Commission, is a volume of unusual distinction. It is published in stately format by Macmillan. This is a scholar's study of the relationships of the Powers to the "backward" peoples, dealing particularly with Egypt, Syria and Palestine—the Near East lands in which Dr. Hocking has traveled extensively. This is a book for the reading ministry that desires to be informed concerning world issues and the spirit that must come to prevail if international peace and prosperity are to be more than a vision and hope. This is high thinking in the language of culture. (Macmillan; \$5.)

Religion in Various Cultures, by Horace L. Friess and Herbert W. Schneider, is a study in comparative religion by two professors in Columbia University. It should be of special interest to people who desire an objective review of the religions of the world in relation to the cultures and civilizations in which they have flourished and have made their contribution. A great deal of historical information has been included in order to set forth the significance which various religions have had in particular times and places where they have achieved conspicuous power, dignity and beauty. More than one-third of the book, an impressive looking, beautifully printed and well illustrated volume of nearly 600 pages, deals with Christianity, Early, Eastern, Roman, and Prot-

estant. Necessarily brief because of space limitations, the treatment is unusually comprehensive. Christianity in the modern world and the trend of Christianity in America during the past half century are especially informing. Other religions included in the volume are Judaism, Buddhism,

Hinduism, Shintoism, the Greek religions, and primitive religions. A later volume is promised for similar study of Mohammedanism, the religions of China and of the Near East. (Henry Holt and Co.; \$5.)

The Son of God, by Albert Payson Terhune, is a singular book, written by a man who knows how to tell his story in striking style. The reviewer can only say that it contains so much that is sincere and

REVELL'S OUTSTANDING BOOKS

WILLIAM LYON PHELPS' Easter Gift Book

EASTER

THE WORLD'S
BEST NEWS

By WILLIAM LYON PHELPS

In the choice, intimate and delightful style which has endeared him to millions, Professor Phelps talks, rather than writes of Easter — its origin, genius, influence and significance. He would have his readers realize and cease not to remember, that Easter is the keynote of the Christian religion. 75c

DR. SPEER'S MOST IMPORTANT BOOK

THE FINALITY OF JESUS CHRIST

By ROBERT E. SPEER

Secretary Board of Foreign Missions, Presbyterian Church, U. S. A.

Stone Lectures, Princeton, 1932-33. A careful apologetic in which a missionary student and administrator who has spent forty years in this service declares unflinchingly for the absolute paramountcy of the Savior of mankind. Cloth, \$3.00

Dr. Speer's Expert Analysis "RETHINKING MISSIONS" EXAMINED

Entirely free of antagonism, conceived in a spirit of sincere criticism, this well-informed statement should be read by all Christian leaders, workers and people. Boards 50c

FLEMING H. REVELL CO.

158 Fifth Ave., New York
— at all Bookstores —

THE LIQUOR TRAFFIC

WHEN ALL DRANK AND THEREAFTER

By PROF. CONRAD H. MOEHLMANN. A Study in Prohibition Prospective. 160 pages. \$1.50.

WHEN THE BREWER HAD THE STRANGLEHOLD

By ERNEST GORDON. Learn how the liquor interests raised their corruption funds, boycotted big business, dishonored womanhood, overrode the law, degraded politics, worked the press, etc. — 276 pages, cloth \$1.50, paper 75c.

PROHIBITION AND COMMON SENSE

By EARL DOUGLASS. Written in crisp journalistic style, full of just the variety of fact every well read person should know. Also valuable as a text-book for a class or institute. 320 pages. \$2.00.

BREWERS AND BILLIONAIRES CONSPIRE

On paper, price is 20c, twelve copies for \$1.50.

Send orders for copies with check or postal money order to
H. M. GREEN, Agent, 152 Madison Avenue, New York City

Bibles for Gifts and Rewards

PRACTICAL HELPS BIBLE

No. B28

American Standard Version

This is the latest edition of the American Standard Bible. Printed on fine quality Bible paper. Handy pocket size—4½ x 6½ inches, 1¼ inches thick. Easy to read and to carry. All proper names marked for pronunciation. This Bible has 14 new and instructive outline maps throughout the text, and 8 colored maps at the end.

Following the Old and New Testaments is an entirely new series of practical and useful helps in the study of the Bible, edited by Sydney A. Weston, Ph.D., and includes many interesting articles by well-known scholars that will prove of great interest: The Church School, How We Got Our Bible, How to Read and Study the Bible, Summary of the Books of the Bible, An Outline of Old Testament History, The Life of Jesus in Outline, The Country in Which Jesus Lived, Great Characters of the Bible, Great Passages in the Bible, and Search and Find.

BOUND IN ARTIFICIAL LEATHER

Both divinity circuit style, overlapping covers, round corners, red under gold edges. Headbands and marker. Gold side and back stamps.

Your Choice of Either Bible for Only \$2.00

THE STUDENT'S BIBLE

No. B18

Authorized or King James Version

This edition of the Authorized or King James Version of the Holy Bible is printed from new plates, never before used, on the finest quality of Bible paper. The book is handy pocket size—6½ x 4½ x 1½ inches. The binding is the finest that can be secured on a book of this price.

This Bible contains 32 full-page colored illustrations, eight full-page colored maps, and 64 pages of Helps to Bible Study. These Helps are also printed from new plates and contain Index of Texts for Christian Workers, Texts for Special Cases, Synopsis of the Books of the New Testament, Our Lord's Character and Offices, The Parables of Our Lord, The Miracles of Our Lord, The Prayers of Jesus Christ, A Harmony of the Four Gospels, The Discourses of Our Lord, The Sermon on the Mount, The Dispensations of Our Lord, Warnings and Promises of Our Lord, Table for Daily Bible Reading, Showing Three Systems for Reading the Bible Through in a Year, and many other important aids to Bible study.

BOUND IN GENUINE LEATHER

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
2328 S. Michigan Avenue, Chicago
313 W. Third Street, Los Angeles

1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

lished. This is a similar testimony to the working of the Spirit of God among the men and women who know the abnormal ways of life. The large sale which the publishers announce is in great part due to the graphic character of the description of the remaking of a soul. (Revell; \$1.)

Case Studies of Present-Day Religious Teaching, by Hugh Hartshorne and Elsa Lotz, are published for the Institute of Social and Religious Research by the Yale University Press as a Yale study in religious education. This factual study of 150 cases of the kind of teacher training that is going on today where the teachers are above the average is informing, if it cannot be said to be encouraging. The difficulties of the teacher from primary up and the general inadequacy of the preparation to meet the situation helpfully are the chief impressions made by the reading. The exceptional teachers emphasize the general room for improvement.

true, together with, so much that is questionable and erratic, that it baffles review. It is not a book for the ordinary reader, whom it would almost certainly mislead, but for those trained to discriminate and familiar with the Gospel story it holds much of suggestion and interest. It is literature. (Harpers; \$2.)

God in the Shadows, by Hugh Redwood, is the story, told by a literary artist, of the conversion of a newspaper man through the medium of the Salvation Army in Bristol, England. The same writer, in a former book entitled "God in the Slums," gave a personal testimony so vivid that it made a best seller and was the most effective piece of propaganda the Salvation Army had known since *Twice Born Men* was pub-

The WATCHMAN-EXAMINER

READ THESE UNPRECEDENTED OFFERS TO NEW SUBSCRIBERS

Good until April 30, 1933

To New Subscribers for 12 months \$1.75

To New Subscribers for 6 months \$1.00

▲ In such a day as this can you afford to be without the only weekly Baptist paper of general circulation in the territory of the Northern Baptist Convention? Can you keep up with the happenings of the Baptist world without it?

Send your check NOW to

THE WATCHMAN-EXAMINER

23 East 26th Street

+

New York City

THE • HELPING • HAND

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Mead Christian Social Center Celebrates

From the Baptist Bible Training School in Juso, Osaka, Japan, have gone out for the last twenty-five years nurses, kindergarten teachers, Bible women, Christian center directors and pastors' wives, permeated with the desire to give others the joy of Christ.

A quarter of a century ago Miss Lavina Mead saw the need of trained women to work among the women of Japan and established the school. It was a long, hard struggle, first against financial odds and then against the modest and retiring nature of the Japanese women themselves, who believed that since their place was in the home, education for this type of work was not for them.

The school now has a dormitory, school building, foreign residence, and Christian Center. It has a fine scholastic standard. Miss Evelyn Camp followed Miss Mead as principal and was greatly loved. Graduates have found their way into many walks of life in Japan, Hokkaido, Formosa, Ryu Kyu Island, and Korea. One is a nurse in a leper hospital near Tokyo. Many are Bible women, supervising kindergartens in the morning, doing pastoral work in the afternoon, and preaching and leading adult Bible classes. All are preaching Christ through the radiance of their own lives. One of the Bible women has been in the same district for nineteen years. One of the happiest moments of her life was when the eldest daughter of one of her first converts came to her and said that as soon as she finishes the government high school she intends to

come to the Bible Training School to be ready to take the older woman's place.

The students learn a great deal by working in the Center and discussing with their teachers problems that arise there. The present faculty, under Miss Ann Kludt, recognizes that women today in religious work need somewhat different training along social service lines than they did twenty-five years ago.—*Margaret Cuddebach*, Osaka, Japan.



The Lad of the Singing Heart

He was always singing—this lad, Arturo, who came to live in our boys' dormitory at Bacolod, Philippine Islands, last year. He kept the boys happy with his songs. When we wanted a solo for morning church service, we called on Arturo. When the moon was full, and the serenaders came down the white roadway strumming their guitars, we always gathered just inside the windows to listen expectantly for Arturo's clear tenor voice.

The time came when there was great need for a gospel team—a group of young people whose lives so beautifully expressed their faith in Christ that they could witness for Him in the smaller churches of the province where leaders were few and people were hungry for inspiration. Arturo became one of the team. He with two other boys and three girls and the missionary as chauffeur and chaperon, ministered to nineteen different church groups.

When the school year closed and Arturo had taken his diploma and made plans for college, I found a

copy of the gospel team message which he had given. Perhaps it might continue to be an inspiration to those in the homeland:

"I shall tell you how I came to know Christ, not to boast, but with the hope that my experiences may help you to realize with a clearer mind the greatness of God, and help you avoid the shortcomings and errors which I in the past have committed.

"When I was but six years old my father died, leaving my brothers and sister, my mother and me to continue our struggle for existence without him to whom we had looked for all things. After a few years I must confess that I became unruly and my conduct was far from good. My actions and speech bespoke an ill-mannered boy, one who gave his mother many worries. Years passed with no thought in my mind of serious things, and then another event occurred which came upon me like a stroke of lightning. I refer to the death of my beloved mother. This made me realize the sorrow I had caused her, and helped to make me a better boy.

"Years passed, and I was not able to fathom the depth of the question that confronted me, 'Where am I going? What is ahead?' I went to Bacolod to take my high school course. One Sunday morning before I had moved to the boys' dormitory to live, I decided to go to the moving pictures, and my way took me past the evangelical chapel. As I passed, I heard the sweet, lingering strains of a melody which I had never heard before, and it touched my heart until I could not resist going in. It seemed as if an unseen

hand was guiding me. I entered the little chapel with no intention of listening to what was taught, but just to sing, for I love music. The hymns charmed me and the words sang themselves into my heart. Finally I joined the choir. How it came about I shall never be able to explain, but the day came when I was constrained to give my life to the Saviour. From that day I have felt that Christ is within me. All my life has come to have a meaning and seems full of music. I know without asking, my hunger is fed, my fevered thirst is quenched. Things that once seemed big are now small, and small things have become great. There is a new intimacy of fellowship among those of us who love the Christ.

"Some friends said hateful things against me, they scorned me for having been baptized. But I said to them, 'Friends, we are all voyagers in this sea of life, and the way ahead has seemed uncertain. If I have found a way that is sure, and a Pilot whom I can trust to guide me, will you hate me for that?' After I had said that, they just kept quiet, and I went away stronger in my conviction than ever before that I was right."

Thus has Arturo become our lad of the singing heart. Last week he came home for midyear vacation and I was happy to have him say that he came directly to the dormitory because this place seemed like home to him. And still he sings!—*May Coggins, Philippine Islands.*

A Joy Maker in South India

Santosham is one of our nurses, who completed her training in January. When she was a child she was won by the preaching of

Lutheran missionaries who came to her village. She begged to be allowed to go to school but her parents refused. When her father was away in another village hunting a husband for her, her cousin, a Christian, sent her away to school. Santosham was then nine years old. But her father found her, beat her and took her home. The child ran away again and again, managing to attend school for three years and completing seven grades. When she was twelve years of age she was married to a young Christian teacher and together they taught a village school.

Two years later her husband died, leaving her that pitiful thing in India, a widow. Some missionaries sent her to the Lutheran Bible school in Guntur, where she studied for two years, during all of which time her parents tried to make her turn back to Hinduism, saying it was because she persisted in going to school that her husband died. When she finished Bible school she came here for nurses' training, which she has now completed. She's probably only twenty years old, but think of the gamut of life she's run!—*Maude McDaniel, Ongole, S. India.*



Calisthenics class on the lawn of the Girls' School

SCENES FROM SHAOHING, EAST CHINA



Sets of brothers and sisters who attend the Baptist Sunday school

TIDINGS



FROM THE FIELDS

The Woman's American Baptist Home Mission Society owns and supports Mather School for Negro girls, and cooperates with other organizations in the support of three other schools, Spelman College, Florida Normal and Industrial Institute, and Storer College. On April 11, 1881, a school was opened in the basement of a Negro church in Atlanta, Ga. The enrolment for the first six months was eleven Negro women, all of them over 40 years of age. Spelman is now a grade A college, affiliated with Morehouse College and Atlanta University, and has the distinction of being the largest school for Negro girls in the world.

Storer College Library Made U. S. Depository

Storer College is a boarding school for Negro youth with high school, junior college and normal departments. It was founded in 1867 and was one of the chief projects of the Free Baptist Woman's Missionary Society until that organization united with the Woman's American Baptist Home Mission Society in 1921.

Roger Williams Library of Storer College through the helpful interest of United States Senator Henry D. Hatfield of this state, has been designated a United States depository for government publications. This means that the college will receive free and regularly many exceedingly valuable reports and studies and other source materials of great value to a college library. Incidentally the college library is growing steadily and now, four years after the disastrous fire, which

Our Negro Schools

destroyed our former library, the college has gathered by gift and purchase about 8000 volumes. The library now located in the Lewis Y. Anthony Building, having a magnificent outlook up and down the gorge of the Shenandoah River, is the real heart of the school.

Florida Normal Completes 40 Years of Service

When the Florida Normal and Industrial Institute at St. Augustine opened in September, it had completed forty years of service in training young Negro men and women. During these years more than 500 graduates have been sent out and more than 10,000 lives have been touched through the school's teaching and influence.

The school has passed through two pioneer stages, with strong faith in God and a few true and tried friends. By their help we have succeeded in building a school whose plant, free of debt, is valued at \$450,000. Florida Normal has no endowment, no state or general government funds. We have gone steadily forward only by the help of friends. We are continuing to stress the religious side of our work and all of our students are professing Christians.

The faculty is composed of men and women from the best colleges and universities of the country.

An announcement has just been made by the Southern Association of Colleges that our high school has again (for the fourth

time) been placed on the accredited list of high schools. But we have the discouraging information that our normal and junior college departments have not been accredited because we have no endowment. We have qualified in every other particular—classwork, teachers, library, science equipment and correct records. Money alone holds us back. A most serious handicap to our progress and growth.—*Sarah A. Blocker.*

Wanted: Second-Hand Clothing for Mather's Sales House

The following appealing statement comes from Miss Claribel Haines, principal of Mather School for Negro girls in Beaufort, S. C.:

Mather School has welcomed ninety happy, interested students to her halls of learning this year. This enrolment is somewhat less because the economic conditions have kept many worthwhile girls from returning. We regret that any girl has had to be denied the privileges which Mather gives.

The school offers nine months of training in every phase of character building. Students are accepted for fifth through eighth grades and four years of high school. Two courses are offered in the high school department: Academic, and Domestic Science or Household Arts. Because we believe so thoroughly in Christian education, the Bible is taught throughout the grammar grades and high school.

To make our teaching practical the campus work is done by students. The work schedule is made out every six weeks so that each girl, when the year is over, has had an opportunity to learn well how to wash, iron, clean, scrub and care for rooms. The work is carefully supervised by a faculty member.

This fine school with its splendid training for young Negro women is made possible because of friends in the northern churches who send to our Sales House second-hand clothing to be sold to the needy people of this section of South Carolina. Many of our customers who come to the Sales House walk miles and carry heavy things which they wish to exchange for clothing. Quite recently a little

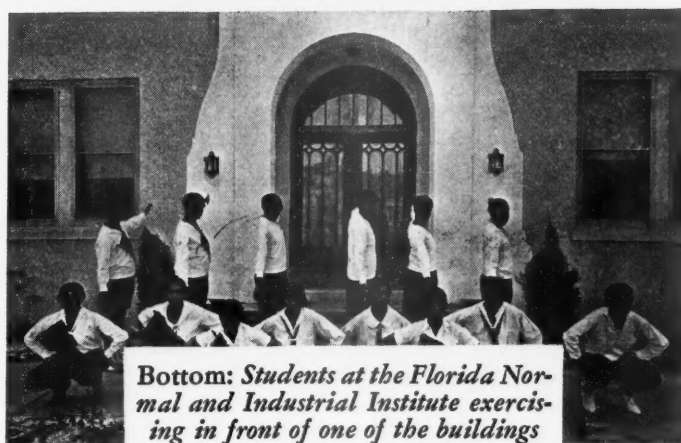
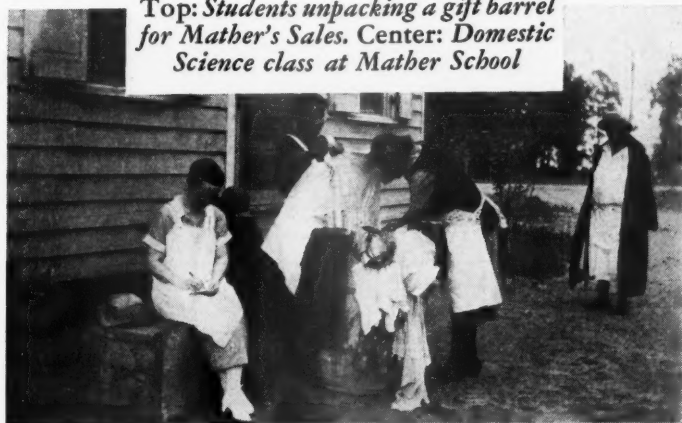
old woman came carrying on her bent back a big bag of peanuts. She was a pitiful sight as she stood before me, so weary and worn from her long walk. Her plea was, "Please, ma'am, take these in exchange for some shoes and warm clothing." Another time it will be a mother who wants to get some clothes because she has "eight or nine head of chil'lun," and they will be denied the privilege of going to school

unless she can get some help. Our Sales House is a real friend to the needy, especially during these trying times when it is almost impossible to obtain clothing.

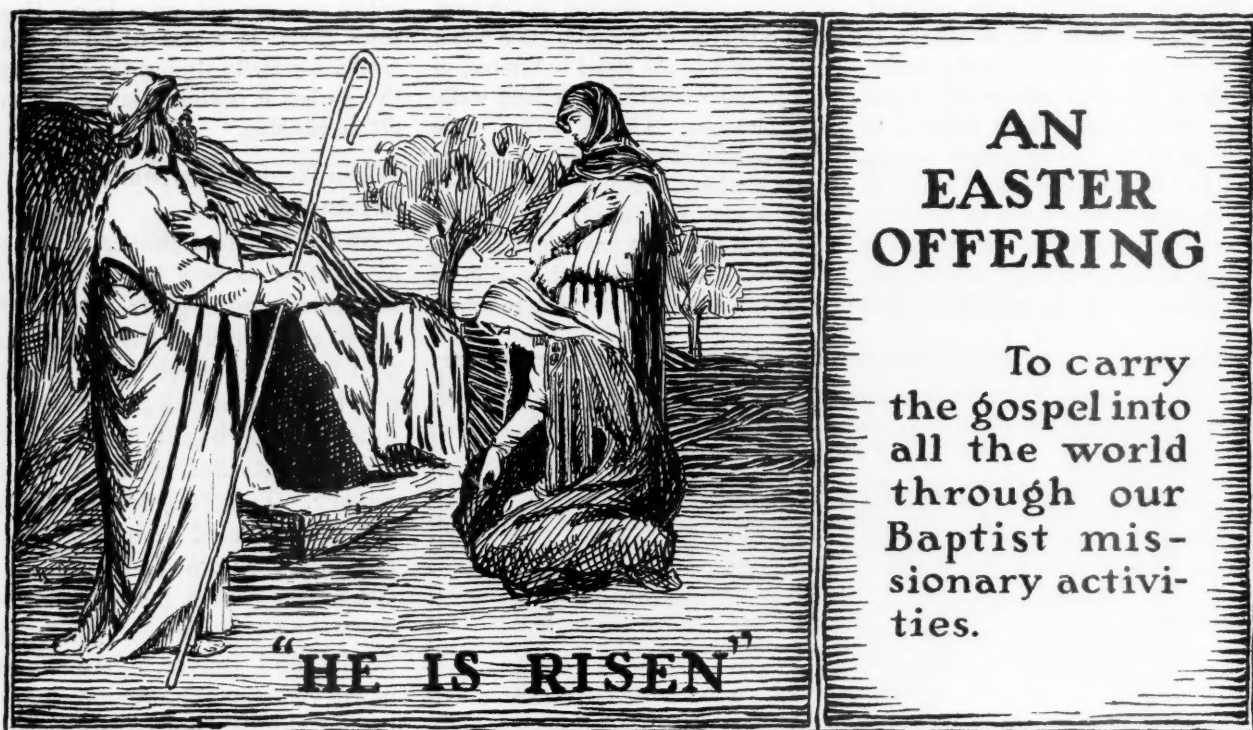
When Negro Spirituals Originated

In the teachers' prayer meeting at Mather School we heard an interesting message from one of our Negro workers. She told us that the habit which many of our girls have of going off alone to some quiet place began with their grandparents during the days of slavery. The Negroes lived in little two-roomed cabins and usually in a very crowded condition. Often there were many children about and there was no place for "quiet and prayer." We could easily visualize the overseer at one end of the field and the Negroes working down the rows to the other end and back. Those who were Christians would do their work quickly that they might get to the other end of the field before the others. As they toiled, they would softly sing to themselves, "Steal away, steal away, steal away to Jesus." Having reached the opposite end of the field from the overseer the slaves would quietly slip away into the woods to have a few minutes alone for prayer. This was the only quiet place they could find and they wanted quietness for their communion with the Father. As a result of this slipping away by themselves, we have the beautiful old spiritual "Steal away to Jesus." Another spiritual which originated about the same time and shows the Negro's faith in God was "Whensoever you pray, let the Lord have His way, and He will fix it for you." Those folk had the utmost faith that God would fix it for them. These two spirituals will always have a deeper meaning for me, since hearing the story of their origin.—Alma Smith.

Top: Students unpacking a gift barrel for Mather's Sales. Center: Domestic Science class at Mather School



Bottom: Students at the Florida Normal and Industrial Institute exercising in front of one of the buildings



IN VIEW of the fact that Easter occurs this year in the middle of April, we recommend that the prayers of Baptists throughout the world be concerned during the weeks preceding Easter with our responsibilities toward the unsaved and toward those Christians who are not actively connected with any church; to the end that this Easter period may be marked by such an ingathering as only fervent, interceding prayer and sacrificial personal effort can bring.

As we draw toward the close of our fiscal year, during the last two weeks of April, we summon the denomination to refuse to accept placidly a program of retreat from year to year in our missionary work.

We recommend, therefore, that the last two weeks in April be devoted to a heroic effort to maintain our missionary and local work at the highest possible level. So doing, we shall close the denominational year in a way worthy of the Master, praying each day that we may have the dauntless Christian spirit that will not be defeated when the cause of Jesus Christ is at stake.

Northern Baptist Convention

C. OSCAR JOHNSON, *President*

A. W. BEAVEN, *Chairman Committee on Denominational Objectives*

BERNARD C. CLAUSEN, *Chairman "Pray It Through" Committee*

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Study Themes for 1933-34

A new pamphlet lists the new books for 1933-1934. The theme "Christ and the Modern World," is general for both home and foreign missions for youth and adults. Africa has been selected for the children's foreign mission study as a special aspect of the general theme. Two popular and well tested courses have been selected for use in the primary and junior classes. Folder may be secured from the Department of Missionary Education.

"The Never-Failing Light"

This is the title of one of the foreign missions books for adults. Foreign Secretary James H. Franklin is the author. In this book Dr. Franklin, out of his wide experience in many countries and his intimate knowledge of national Christian movements, has shown the power of the gospel to meet the problems of an ever-changing world. Study groups and leaders will find here a rewarding discussion of present-day questions pressing upon Christian agencies of every land. The book will be ready for presentation at the Northern Baptist Convention. Price—cloth, \$1; paper, 60¢. A large number of Baptists should make use of this excellent book.

A Washington Experiment

From February 2-10 two of the most important churches in Washington, D. C., experimented with a School of Missions, holding a ses-

sion every night during that period, except Saturday and Monday. Dr. W. S. Abernethy, of Calvary Church, and Dr. G. G. Johnson of the National Memorial Church, together planned the program.

Classes began at 5:15 p.m. with one period before dinner and two class periods after dinner. Stewardship was taught by Miss Helen K. Wallace, of the Board of Cooperation; the class on the American Indian was taught by Miss Dorothy A. Stevens, treasurer of the Woman's Home Mission Society; the foreign study class, with China as its theme, was taught by Dana A. Albaugh, former missionary in Africa. The speakers were transferred from one church to the other by auto. A high degree of interest was displayed in each church and the attendance was exceptionally fine.

At the close of the dinner hour in the National Memorial Baptist Church, a devotional service was led by Dr. Johnson.

Calvary Baptist Church had a 20-minute program in the dining room immediately following dinner. The first, under the direction of Miss Ruby Patterson, featured the services of Sacagawea (known also as the "Bird Woman") who led the Lewis and Clark Expedition through the mountain passes into what is now Idaho. On another evening, a dramatization of the Navajo Indian legend "Little Dawn Boy and the Rain Spirit" was given.

Two programs featured China. A dramatization "Precious Jade"

under the direction of Mrs. John R. Thomas, was given by girls of the Junior W. W. G. A history of Chinese music was given in a most interesting way by Mrs. Florence Howard, director of the Burrell Choral Ensemble. Two programs featured Stewardship. There was singing by a male sextet from the Vaughn Class, led by Mr. Crump. The final program was a dramatization, "The Gift of Self," presented under the direction of Miss Margaret Ringrose, by Mr. Freeman Stricklin, Mr. Charles Haycraft and a group of public school children.

A special feature was a visit by Dr. and Mrs. C. R. Manley, missionaries in India, who in a dialogue dramatized the life of the people of India.

In each church special emphasis was put upon literature and denominational papers to encourage a broad outlook on the duties and responsibilities of Baptist Churches.

"Yesterday—Today—Tomorrow"

BY HARRIET GEISTER DOLBY

This new piece of dramatics featuring a new American Indian episode, is in mimeograph form, and sells for ten cents. It requires about fifteen minutes of time to present. The characters are an Indian school girl, two Indian women and a baby. This has been so highly commended after public presentations that it has seemed wise to the Department of Missionary Education to make it available for churches studying the American Indian.

"Northern Baptists Rethink Missions"

Have you secured a copy of this new book? It sells for only 25 cents a copy. Several thousand copies have already been distributed. It is hoped that each church will secure this first hand interpretation of the Baptist foreign mission enterprise in the light of the Laymen's Foreign Mission Inquiry. The book has the following chapter headings:

Rethinking the Basis of Christian Missions
Rethinking the Missionaries
Rethinking the Church on the Mission Field
Rethinking Education on the Mission Field
Rethinking the Medical and Social Work of Christian Missions
Rethinking Administration

A reading of this book reveals the following significant fact, namely, that 85 per cent of the Laymen's proposals are already in operation through our foreign mission work in conjunction with the Foreign Missions Conference of North America, which numbers 96 Protestant mission boards. Our denomination also is in cooperation with the International Missionary Council which represents Christian Mission organizations of 24 different countries "in an international, interracial, intercontinental, and interdenominational missionary fellowship." This book is filled with most important information, the reading of which will lift our foreign mission enterprise to the high levels of international and interracial good-will. Northern Baptists should not fail to read and study it. (Price 25¢)

20, 1775. During this time he traveled up and down the Savannah River, visiting Silver Bluff, Savannah, Yamacraw, and Brampton, preaching and baptizing many. After the Revolution, in which he fought on the British side, he departed with these British in 1783 to Jamaica, West Indies. There in 1784 he organized the first Baptist church of Jamaica at Kingston. Later, he undertook to organize the First African Baptist Church of North America, besides sowing seed for numerous other churches through his evangelistic efforts. Rev. George Leile was the first American foreign missionary and holds a record not duplicated by any other man who began his career so humbly as a slave boy."

Judson Chapter, Montpelier, Vt.

A Montpelier, Vermont, paper recently carried a long and fine story of a special meeting of the Judson Chapter in the First Baptist Church of that city. We give the essentials of this interesting meeting for the benefit of other chapters.

A large group of World Wide Guild girls, parents and friends of the Judson Chapter attended the public installation service, which was held in the church on January 4th. The new officers were inducted into their offices by a simple but impressive ceremony. This is the second time this chapter has conducted such a public service, and is the only chapter following this plan in the state. The entire evening was given over to special features with music and speaking and a song by the Ambassadors themselves. The mothers of the church through Mrs. William Gibbs expressed pride and confidence in the R. A. boys. An interesting address was given by Rev. H. A. Childs, in which he urged the boys not to let others do their thinking for them.

Oscar Petersen of Burlington, the past High Counsellor of the R. A. of Vermont, gave the

ROYAL AMBASSADORS

For Alert Chapter Leaders

A mimeographed copy of the Findings of a conference of chapter leaders held recently in Boston will be sent upon application to the Department of Missionary Education, 152 Madison Avenue, New York City. The suggestions will be invaluable to the Chief Counsellors.

In Honor of a Slave Boy

The George Leile Chapter No. 576 at the Concord Baptist Church, Brooklyn, N. Y., was named in honor of the life and work of the missionary, George Leile. The Chief Counsellor sends the following interesting item about him.

"George Leile was born into slavery in 1750 on a plantation in Virginia.

Features in This Issue of Special Interest to Boys

| | PAGE |
|---|------|
| When Spring Comes to Australia | 198 |
| Scenes from Australia | 204 |
| It's a Long Way Back to Manchuria | 211 |
| Miles from Anywhere | 218 |
| Parents and Children | 232 |

He was sold in early manhood to a Mr. Henry Sharpe of Kiekee, Burke County, Georgia. There he was converted in 1773 and began at once to preach the gospel to his fellow slaves, going from plantation to plantation. Because of his great success in his ministry to the slaves, Mr. Sharpe, a deacon, brought Leile into a church where he was baptized by Rev. Matthew Moore (white) and ordained on May

main address of the evening. He stressed the importance of the educational program of the Ambassadors which brought to them an intimate knowledge of the lives of the missionaries and great Christian heroes. In closing he sketched the careers of two great present-day heroes—Albert Schweitzer, and Kagawa of Japan.

A Chapter Log Cabin

The Howard Woodleigh Chapter at El Paso, Ill., organized February 1932, is the first to report the erection of a chapter cabin. The pastor is Rev. M. Everett Corbett. In March an acre of wooded land was secured six miles from town with a creek running through it. Work was begun in May. The main room is 14 by 18 feet, and is warmed by a fireplace. The kitchen is 8 by 10 feet. The front door and a wide porch face the creek. The cabin interior is trimmed with black walnut. The boys have changed the course of the creek and are building a swimming pool. No finer project for a chapter than this could be conceived. Who will be next?

A New Dramatization

A new dramatization for use by the Royal Ambassadors is entitled "Ben Comes Home." It is the story of the prodigal son arranged in modern dress. It requires twenty minutes of time. This is issued in mimeographed form for the small price of ten cents, and may be secured from the Department.

This little play was written by Wm. J. Mather, Jr., of the Department of Rural Social Organization in Cornell University. It was introduced by the boys at the Neyoraca Boys' Camp in New York State last summer. The play is now ready for distribution, and local R. A. groups will find it of special value.

Summer Camps

SEASON OF 1933

Are you sending your boy to a camp next summer? The following schedule is announced for R. A. boys' camps in the territory of the Northern Baptist Convention. Write direct to the camp dean or the camp director for information. Get your application in early. File this schedule for future reference. It will not be published again except in case of changes in date or place.

JUNE

16-24 Pioneer Boys' Camp, Lake Peabaw-Ma, Walkerville, Mich. Dean—Rev. Geo. F. Sturtevant, 472 Hollister Bldg., Lansing, Mich. Director—Rev. W. F. Huxford, 1105 Lake St., Kalamazoo.

17-July 1 Baptist Scout Camp, Palomar, Calif. Director—Rev. Robert E. Fleisher, First Baptist Church, San Diego, Calif.

19-30 Sacramento River Valley Camp, Pine Rest, Paradise, Calif. Dean—Rev. Stanley A. Gillet, 228 McAllister St., San Francisco, Calif. Director—Rev. Edw. L. Allen, 814 Kimball Ave., Yuba City, Calif.

19-29 Camp Nawadaha, Tippecanoe Lake, Indiana. Dean and Director—Rev. W. R. Jewell, 1729 N. Illinois Street, Indianapolis.

26-July 8 Camp Corbley, Mahaffey, Pa. Dean—Rev. Fred W. Tomlinson, 1703 Chestnut St., Philadelphia, Pa. Director—Rev. Robert G. Jones, Memorial Baptist Church, Altoona, Pa.

29-July 16 Camp Judson, near Rapid City, S. D. Dean—Rev. W. H. Bayles, Huron, S. D. Director—Rev. John Jensen, Centerville, S. D.

30-July 10 Camp Unami, Sumneytown, Pa. Dean—Rev. Fred W. Tomlinson, 1703 Chestnut Street, Philadelphia, Pa. Director—Rev. John L. Sawyer, 1000 So. Queen St., York, Pa.

30-July 7 Old Oak Farm (P.O.—Somers, N. Y.) (Depot—Goldens Bridge, N. Y.) Dean—Rev. Stanley B. Hazzard, 152 Madison Ave., New York City. Director—Rev. Wm. J. Cusworth, 87 Palisade Ave., Union City, N. J.

JULY

3-29 Ocean Park R. A. Camp, Ocean Park, Me. (Depot—Old Orchard, Maine.) Dean—Rev. Floyd L. Carr, 152 Madison Ave., New York City. Director—Rev. J. Melvin Prior, 312 Main St., Saco, Maine.

3-14 Camp San Joaquin Valley (Northern California.) Dean—Rev. Stanley A. Gillet, 228 McAllister St., San Francisco, Calif. Director—Rev. Owen T. Day, Selma, Calif.

10-21 Camp Pine Crest, Palmer Lake, Colorado. Dean—Rev. W. F. Ripley, D.D., 611 Colorado Bldg., Denver, Colo.

10-21 Camp Idaho, Ketchum, Idaho. Dean—Rev. J. E. Hughes, 1415 Third St., So. Nampa, Idaho. Director—Rev. W. T. Turner, Weiser, Idaho.

14-28 Camp Iowa, Iowa Falls, Iowa. Dean—Rev. Newton H. Carman, 514 Hubbell Bldg., Des Moines, Iowa. Director—Rev. Joseph A. Riggs, First Baptist Church, Burlington, Iowa.

17-29 Camp Caesar, Cowen, W. Va. Dean—Rev. A. B. Withers, Box 732, Parkersburg, W. Va. Director—Rev. Hugh Pickett, Fairmont, W. Va.

24-Aug. 4 Camp Scott, Christy Park, Scott City, Kans. Dean—Rev. A. Lawrence Black, 918 Kansas Ave., Topeka, Kansas.

24-Aug. 4 Camp Sherman, Camp Sherman, Oregon. Dean—Rev. Thomas H. Hagen, 505 Odd Fellows Bldg., Portland, Oregon. Director—Rev. Fred R. Daehler, 1930 Ash St., Baker, Ore.

24-Aug. 4 Camp Amerindians, Granville, Ohio. Dean—Miss Helen Wickes, Granville, Ohio. Director—Rev. R. G. Ryan, Madison, O.

24-Aug. 4 Camp Livingstone, Livingstone, Mont. Dean—Rev. F. L. Gilson, Missoula, Mont. Director—Rev. Edward Derbyshire, Roundup, Montana.

24-30 Camp Grand Mesa, Grand Mesa, Cedaredge, Colorado. Dean—Rev. W. F. Ripley, D.D., 611 Colorado Bldg., Denver, Colo. Director—Rev. Lawrence E. Griffith, Loveland, Colo.

AUGUST

7-18 Camp Carey, Casper, Wyo. Dean—Rev. W. F. Ripley, D.D., 611 Colorado Bldg., Denver, Colo. Director—Rev. Lawrence E. Griffith, Loveland, Colo.

8-18 Camp I-Cog-Awan, Ogema, Wisconsin. Dean—Rev. R. H. Ewing, 1717 No. Wells St., Milwaukee, Wis. Director—Rev. S. Willard Samuelson, Ogema, Wisconsin.

14-26 Camp Neyoraca, Morrisville, N. Y. on Lake Eatonbrook. Dean—Rev. George L. Cutton, 433 S. Salina St., Syracuse, N. Y. Director—Rev. Theodore L. Conklin, Stillwater, N. Y.

Camps Not Yet Reporting for 1933

Camp Nebo, R. F. D., Fort Ann, N. Y. Rev. Nelson K. Crossman, 10 Elm St., Hudson Falls, N. Y.

Berkshire Baptist Boys' Camp, Lake Ashmere, North Adams, Mass. Rev. Daniel H. Clare, D.D., 130 Church St., North Adams, Mass.

Camp Sunrise, Glenwood, N. Y. Mr. Ronald Irwin, 414 Lafayette Ave., Buffalo, N. Y.

Camp Koronis, Mound, Minn. Rev. A. R. Demott, 529 Second Ave., Minneapolis, Minn.

Camp Riley, City Missions Park, Minneapolis, Minn. Rev. W. B. Riley, D.D., First Baptist Church, Minneapolis, Minn.

WORLD WIDE GUILD

"White Captain of my soul, lead on;
I follow Thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!"

THE above verse was a New Year's Greeting sent by Ann Kludt, our wonderful Guild missionary at Osaka, Japan, and I pass it on as a challenge to all.

Two pictures of Guild groups at Summer Assemblies, Iowa and Wisconsin, are included in order to whet your appetites. It is time to plan for delegates to Summer Guild House Parties. Do these girls look happy? Go yourself and find out the secret.

We have interesting letters from Assam and Porto Rico. Wouldn't you love to drop in at one of their meetings? Did you notice how

much they depend on prayer and how real it is to them?

Now here's my annual reminder that this month of April is your last chance to reach your goal in Reading and Theme Contest, new members and Guild Loyalties Gift. The two Contests close April 15. All reading reports should be sent immediately thereafter to me at 218 Lancaster Ave., Buffalo, N. Y. Your Special Guild Loyalties Gift must be sent through your church treasurer to the State Promotion Director not later than April 30 and as much earlier as possible.

Hear ye, individual Chapters! The Annual Report Card is not for your file, but is to be accurately and promptly filled out and returned to your Association Secretary by April 15. How she will love you if you meet this request! *Please.*

Here is an item of advance information for the benefit of those who are planning Toast lists for District or other Rally occasions. The general Guild theme for next year is "Guild Friendships" which fits perfectly into the general study theme for the year, "Christ

and the Modern World." If we in this modern world have the spirit of Christ how will it express itself in our attitude toward people of every race and color? Will it be an attitude of friendliness and sympathetic understanding of people who differ from us only in color and racial externalities? Can we not make next year a great adventure in international friendships?

Be sure to read the following paragraph "On to Washington."

*Faithfully Yours,
Alvin J. Nokes*

Our Seventh Annual Guild Day

Since it is the seventh, the perfect number, let us make it a perfect Convention. Time, May 22nd from nine a.m. till midnight; place, Washington, D. C., our beautiful capital city; events, Conference all day on Guild activities followed by joint banquet with the Children's World Crusade at Calvary Church in the evening; expenses, 75 cents for Banquet and registration fee; luncheon and incidentals of your own choosing.

Miss Doris Casey, 622 "B" St. N. E., Washington, is general chairman. Reservations for the Banquet must be sent not later



Guild girls at Summer Assemblies in Wisconsin (left), and Iowa (right)



Ever Ready World Wide Guild Chapter, Carmel, N. Y.

than May 19th with check enclosed to cover number of registrations, to Miss Edith Harlan, 4831 Kansas Ave., Washington. The Conference church is Calvary Baptist. Applications for overnight and breakfast on May 21 and May 22 only should be sent by May 15 to Mrs. J. D. Torrey, 1000 South Carolina Ave., S. E., Washington.

Awards will be given for general and reading contest posters, year books and programs. Do not send any White Cross exhibits. May Missions and fliers will give more detailed information. In the meantime plan to come.

Italian Baptist Church, Brooklyn, N. Y.

The World Wide Guild met regularly throughout the summer and read all their five books, thereby qualifying for the Read-

ing Contest before October 1st. This Chapter is both new and small but has qualified twice in the Reading Contest and has doubled its gift for the united missionary budget. We admit our gift is small still, only \$60.00, but if all small gifts were doubled what it would mean! At the Brooklyn Guild Rally in September this Chapter was present one hundred percent.

Twenty-first Birthday Celebration

A very unique celebration of the twenty-first birthday of the Guild at Shenandoah, Iowa, occurred last summer. Do you ask, how did they get to be twenty-one when the national Guild organization is only seventeen? Because they have had a Young Women's Missionary group functioning constantly for twenty-one

years, and when the W. W. G. started in 1915 they affiliated and became a Chapter. At the time they were organized their pastor was Dr. G. P. Mitchell and he has always been deeply interested in their Guild. All honor to a group and a church that has the vision to perpetuate such an organization for twenty-one consecutive years!

They began festivities on Saturday afternoon and continued through Sunday. Their honor guests included Dr. and Mrs. Mitchell, Mrs. Paul Morf, state Guild secretary, Mrs. Asquith, president of the Woman's State Society, and Mrs. Haglund, association secretary. There were 100 visitors, including six towns in the Association and eleven Guilds. Preparations were quite elaborate, blue and white being the color scheme. Of course there was a glorious banquet, and a Sunrise

Consecration Service at the home of Mrs. Farwell, four miles outside the city. They literally came by the car load, 100 strong, and the service was most beautiful in "God's out-of-doors" in the early morning. Then Mrs. Farwell served breakfast to the whole crowd and not just the type of reducing breakfast most of us take now, but an honest to goodness old time breakfast of fruit, bacon, eggs, hot biscuits, jam and coffee. Who says the art of hospitality has died out?

Dr. Mitchell preached in the morning and thus ended a very happy and delightful birthday celebration.

Ever Ready Guild, Carmel, N. Y.

We organized from a Children's World Crusade to a Junior World Wide Guild last June. We have twenty-eight members and they are all very faithful to their organization and try to make it worthwhile. We have a business meeting each month at the girls' homes and a mission study period. Last month we gave a play which was very successful. The girls try to earn their money for their missionary pledge and are happy in doing it.

We had a Guild Vesper Service in December and had a very large attendance, several of the girls taking part in the service.

Guild Girls in Assam

The following letter was received by Miss Elizabeth Vickland, now on furlough, from her Guild girls in Nowgong, Assam.

Our Most Honorable Missahib:

All we, your dear Guild girls, send you warm Christian greetings by this humble little epistle. Even though we have not written you for so many days yet every day at our prayer time we have been remembering you. Though



*Mary Cressey Guild Chapter,
Centerville, S. Dak.*

you are far away you are always close to us at the time of prayer.

In our Guild there are thirty-six. We have three Guilds, Senior, Junior and Primary (C. W. C.). There are twenty-six in the Junior and twenty-five in the Primary.

We do not always do the same work. One week we have a prayer meeting, and once a month a social at which time the Junior and Senior Guilds meet together. We still make our gifts to God's work; we wish we could give more. That is the way we carry on. Our president is a very fine leader. Last year the Senior Guild had two teams, Water Lily and Rose.

I wish to write a little about our new school wing. We have three new classrooms, and classes five, six and eight are now occupying them. There are so many girls that even with the new wing we are crowded. School work goes on as usual.

Do not forget to write to us once in a while. We remember what you expect of us and endeavor to live up to it. Receive our blessings and Christian love from us, the Guild girls and every member of the Nowgong School.

Your loving girls,
Members of the Guild.

The Porto Rican Way

Ponce, Porto Rico

My dear Miss Noble:

Last year our W. W. G. could not send its quota to you and this year is sending it double, \$5 for last year and \$5 for this year. I am sorry we could not send it at the proper time, but we hope we will do better this year.

The Mary O. Lake Chapter is not large in number but is always doing something. This year we have had many interesting services but I will tell you of two especially. Our service on Thanksgiving Day was of great inspiration. A good number of girls were present. It was encouraging to see the girls thanking God for the year's blessings. Some of them expressed their gratitude in a short speech and others in prayer but no one was left without saying something. After the service we had a coffee party.

The Vesper Service was held December 4. The program was prepared by the president, Mrs. J. T. Vazquez. It was very interesting. The subject discussed was "Eyes that See." We sang Christmas carols and hymns. Our pastor was present and he asked us to give this same service to the whole church and we did. It was a very lovely service, full of great teachings for every one present.—*Ines F. Quiles.*

Another Loyalty Chapter

The White Rose Chapter of Washington, Ind., has sent in, through Mrs. B. F. New, five new subscriptions to MISSIONS, and thus qualifies for the Loyalty List.

Do not forget all during this campaign that this is YOUR magazine. Your cooperation is needed. Will you help bring MISSIONS into other Baptist homes? You may continue to send in new subscriptions to be credited to your Guild Chapter.

Children's World Crusade

C. W. C. National Conference Day

NEXT MONTH—Doesn't it give us a thrill to realize that our National Conference Day is next month, May 22? That will be a day long remembered, for we are going to have some real treats. The details of the program will be given in May MISSIONS. The Washington hostesses are planning to entertain those attending our C. W. C. Conference for lodging and breakfast, May 21 and 22. Those desiring this entertainment must write before May 15 to Mrs. J. Day Torrey, 1000 South Carolina Ave., S. E., Washington, D. C.

The Banquet with the Guild is to be at Calvary Church at six p.m., price 75 cents. Send money with reservations to Miss Edith Harlan, 4831 Kansas Avenue, Washington, D. C. The conference will also be held at Calvary Church.

Exhibits will be: (1) Posters, note-books and other educational hand work; (2) White Cross and Christmas boxes; (3) Organization helps, such as reading contest, honor point, and gift records, etc.; (4) Promotion, such as state papers, district bulletins, church calendars and invitations. In order that these exhibits may be of the greatest value, will local leaders cooperate by sending the best of their work to us this year as heretofore? Next month the exact address and instructions will be given in MISSIONS.

As Washington is so accessible to a large part of our constituency, we anticipate a big attendance.

Mary L. Nolle.

Pictures of Charm and Appeal

Through the courtesy of the Grace Line we have a good picture this month of children in Guatemala. These little Indian girls cheerfully assume their share of the family cares.

The little Nellore Crusaders are the very children who went to the annual camp meeting and took charge of one evening service, about which Miss Moran tells us. We are proud to claim such a promising group of children as Crusaders. Each one of the little tots in the Nowgong picture has his own special charm and appeal. Each of the pictures should have a conspicuous place in the Junior and Primary Department rooms.

"Indian Program Very Impressive"

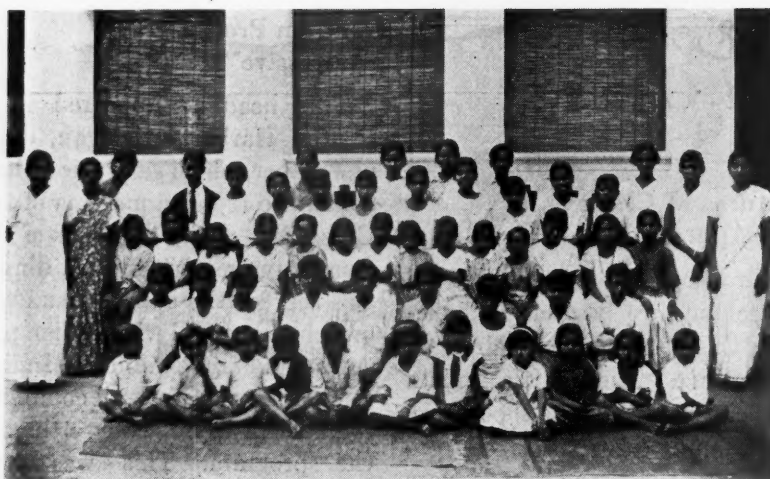
This headline appeared in a Benton Harbor, Michigan, daily newspaper, which gave a good half column to report a meeting of the Crusaders. Fifty members of the Company were present; a dinner was served; the church was elaborately decorated with Indian pictures; and an exhibit of Indian relics and craft work all combined to make an appropriate setting for the program. This was held around a realistic campfire, many of those taking part being in blankets. There was Indian music, stories, discussion on the Indians, and each Crusader told what his Indian name was and its meaning. The pastor, Rev. R. L. Kelley, read a poem written by his father who was an Army Chaplain in the West, entitled "An Indian Prayer."

Much thought was put into the preparation of this program.



Courtesy of Grace Line

Market scene in Guatemala, Central America

*Crusaders in Nellore, India*

A Camp Meeting in Nellore, India

BY MARGUERITA MORAN

The Children's World Crusade which we started last year has grown to an average attendance of fifty and we have divided them into three classes. They meet twice a month, conduct their own meetings, and do appropriate hand work. Once a week some of the children come to learn English songs, and the last Sunday night in the month they sing at the English service in the town. Many of these children attended our Daily Vacation Bible School.

In February we went about fifteen miles from Nellore to a beautiful mango grove not far from the

sea for our annual camp meeting. The section is populous and we felt fortunate to get such a fine place. As our tents always attract attention, we have found it necessary to keep a group of workers at the camp to talk with the many people who come to see us. With this in mind we took out a supply of picture rolls, gramophone records, charts, etc., but to our surprise the first few days not a soul appeared. Wondering why we were left so severely alone our women began to inquire and found out that the people believed the grove was haunted! At high noon

and after dark ghosts had been seen in the mango trees and the people were expecting some great catastrophe to befall us. After a few days when they saw nothing happened, out of wonder they began to come to see "those whom evil spirits could not harm." The last day at the camp one man who had been a frequent listener, said, "Before you came this was 'Ghost Garden,' but since your stay here it has become God's Garden." Is there any better testimony?

The Bible women and senior students in the school were divided daily into groups and sent to the surrounding villages to give the gospel message. We were determined that not one village within reach of our camp should go without the gospel.

Both cholera and smallpox were widespread that month. The first night in camp we slept little because of the tom-toms that sounded all night long in the village to drive out the disease demons. All in our camp were kept well and this was a point of contact with the people. One night when we went to a village to hold a meeting we saw a big crowd around some devil-dancers who had been invited there to drive out the cholera. We had grave doubts as to being able to compete with them but going a little

*Dinner Hour in Nowgong, Assam*

distance on we started the gramophone. In a few minutes a crowd gathered and before long the devil-dancers themselves stopped their hideous noises and came and sat in the front row throughout the entire meeting! Because of the great need we asked one of the doctors from our Nellore hospital to come and hold a dispensary.

One Saturday we had the children in our C. W. C. come out to camp, and after a bath in the sea and a picnic in the grove they themselves took charge of a gospel meeting, singing the songs and reciting Bible verses. Two of them, a boy and a girl, each gave a little talk founded on Bible stories. This was a great inspiration to the Crusaders themselves, and the sight of what Christ can do for children made a never-to-be-forgotten impression on the crowd.



"THE STRAIGHT ROAD"

By CHARLENE A. BONSTEL

Some of our Indians cling to the old idea that small children of kindergarten age should not necessarily attend Sunday school because they do not understand the stories told them. However, we have recently had a striking example of the fallacy of this idea.

Geraldine, age three and a half years, attends Sunday school. Being the youngest of ten children and a little chatterbox, she learns many things that a child in a smaller family could not possibly pick up. One day the eldest son had been discussing with his mother "the straight and narrow path." Suddenly turning to Geraldine he asked her, "Which way are you going, the straight and narrow road or the crooked road?" Without a moment's hesitation she replied, "I going the straight road and you going the crooked

way." Of course the family were astonished at the quick retort from the baby and greatly surprised that she had even understood their conversation. He then asked her another question, "How do you know that you *will* go the straight road? Maybe you won't?" This did not daunt the baby for she replied immediately, "Yes, I go the straight road,—Jesus will help me."



What It's All About

Our newly organized Children's World Crusade of Sedan, Kansas, which meets each Sunday evening, explained the work of the Crusaders at the evening worship service on January 8. We sang, repeated Psalm 100, explained what C. W. C. is, told of the First Crusaders, gave the pledge, and showed our certificate, which we had received just that day, and explained our method of bringing money. Our president came forward and showed the express train saying: "Our express train engine number is 7-55, meaning seven national societies and fifty-five other groups working with them. All the load that this train carries is for the work of the Baptists in 1932-1933." He put a quarter in the first drive wheel and then others came and put their money in the wheels, each giving a brief talk.

2. The Children's World Crusade keeps the tender full of fuel so the train may go forward all the time without any stops.

3. The Bible—the book of books—shall be read by all nations. My money is needed to buy many copies.

4. There are many good books which should be read by all boys and girls. My money will help to buy some.

5. Workmen need our cash too. I want to buy some tools for them.

6. Churches in home and foreign lands need to be built as places of worship. My money will help this cause.

7. I'm thankful I can go to school, so I want to share my money with other boys and girls who are taught in mission schools.

8. The mission hospitals need our money and prayers. Will you send some with mine?

9. It takes money to run Christian Centers where children of many different nations hear about Jesus. I want my money to support work like this.

10. All this money we bring is given to the church treasurer and counts on our church's giving to missions as well as to the Children's World Crusade.

This last boy called the church treasurer forward and presented him with \$5.00 to be credited to the C. W. C. and the church. We were very proud of that, because it came in in twelve weeks and we had some left for "seed."

The adults seemed very appreciative of our presentation and we will conduct another service in April. I think the Express trains are carrying the load nicely.

Boys' and Girls' Column

Lander, Wyoming

Dear Miss Noble:

We are the C. W. C. of Lander. We would like to have one dozen of the Crusader pins. We are sending 24¢ to pay for them. We would also like to have a dozen individual cars. Our big auto car is getting old. We all say that we might get arrested for driving a car with a 1931 license.

We have seven in our C. W. C. now. We are trying to get more members. We have made almost forty white bandages.—*Mary Ellen Scott*, Secretary.

Electrical Music in the CHURCH

The Best of Music —by the Finest Talent

- 1—For use where there is no organ—or when there is no organist.
- 2—To play hymns and anthems, suitable for accompaniment to congregational and choral singing.
- 3—To furnish music for preludes, offertories, communion and recessionals.
- 4—For regular Sunday Services, for weddings, for special occasions, — for funerals.
- 5—For revivals and camp meetings.



RCA Victor Co., Inc.
CAMDEN, N. J.

RCA VICTOR CO., INC.
CAMDEN, N. J. DEPT. C

Please send me descriptive booklet on

- ☐ Sound Motion Picture Equipment for Church Activities.
- ☐ Electrical Music in the Church.
- ☐ Public Address Equipment, for Sound Reinforcing.
- ☐ Electric Chimes for the Church Tower.

NAME.....

CHURCH.....

ADDRESS.....

• THE CONFERENCE TABLE •

"Pray It Through"

God's promise is explicit and oft-repeated, that faith-filled prayer shall be answered. There are rich gifts awaiting rightful prayers—gifts that are to be had for the asking and not to be had unless they are asked for. In the plan of God, faith-filled prayer becomes a positive force in the life of humanity.

Who can estimate what has been lost by unoffered prayers! Many today are deprived of blessings that would have been theirs if we had done our duty in prayer in their behalf. We ourselves are losers in not receiving the blessings that are promised in response to fitting and timely prayer.

April

April 1 to Easter (the 16th)—personal evangelism. Through prayer for loved ones and friends, by personal visitation to those near-by and letters to those living at a distance, many Baptist women will endeavor to reach the unsaved. May their efforts receive a rich reward!

Easter to April 30—closing days of fiscal year.

1. Final opening of Silver Boxes for the year. The women of the denomination are waiting with great expectancy the amount in gifts secured through the Silver Boxes. A great effort should be made whereby every available coin, banknote or government note may find their way into this special fund. We must keep our missionaries on world fields. That can be done only as every Baptist church member gives to the utmost of his and her ability.

2. Church missionary quotas paid in full. Women, are you concerned whether or not your church

is doing its best in these last days to meet its full quota? As each church succeeds or fails in raising its full quota, so our missionary work will go forward or retreat.

Canadian System a Success? Read This!

Government control has set Canada back twenty-five years. Of the three systems—the old saloon days, prohibition as it is today in the United States, and Canadian Government control, the last is the worst of all. The wet forces who brought back beer and wine promised the saloon would never return, and the younger generation, knowing little of the facts, believed it, but not a single promise has been kept. What is called control allows thousands of saloons and beer places to run wide open and men and boys to drink all they want. It has crowded the jails with drunks and increased drinking among boys and girls. The liquor traffic has been a criminal from the beginning. I trust America will never clothe it with respectability as Canada has done. You will do well to prevent the return of the saloon and refuse to repeal the Eighteenth Amendment.—*Dr. Waldemar Williams, Ontario.*

Southern and Northern Baptist Women

JOINT SESSION IN WASHINGTON

Much publicity has been given to the delightful event which will take place in Washington, D. C., May 19-29. The Southern Baptist Convention will hold its annual meeting May 19-23 and the Northern Baptist Convention from May 23-29. May 23 will be given to a joint meeting of the two Conventions. On the after-

noon of that day the women delegates and visitors from both the Conventions will meet together. Committees from both national groups are now working on the program, details of which will be announced as soon as arranged.

Northern Baptist women who can find it possible to attend will for the first time realize more fully than ever what it means to be a part of the great host of Baptist women in this country who are giving of themselves in order to lift up Christ before a needy world. It is hoped that many women from our churches will be present.

Church College Club Activities

A church college club, composed of former students and active

undergraduates, has a home membership of 100, and a student membership of 50. Its purposes are:

(1) Helping high school seniors select good colleges by distributing bulletins; asking college presidents for talks and conferences; and aiding in every possible way through source material. (2) Keeping students in touch with the home church by sending regularly weekly calendars and church papers; and by systematic correspondence. A "Homecoming Dinner" was given at Christmas time. (3) Stimulating returned students in church activities by giving them responsible work to perform.

This club parallels the aims of the college counselor work, and by its very existence at home proves the value of our work.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM
Literature Division, 152 Madison Avenue, New York, N. Y.

Program Pointers

Lack of space prevents printing all the fine programs which have come to the Open Forum. To give our readers the benefit of these, the Conductor plans a series of monthly program bulletins. If you wish the April bulletin, write for "Program Pointers," sending a stamped, self-addressed envelope with your request.

Luncheon Programs

Readers will recall that the Woman's Auxiliary of the Alhambra, Cal., Church, provides special program features for the luncheons which follow the morning meetings. (See MISSIONS, April, 1932.) The topic for the September luncheon was "Tepées and Testaments." The tepées were cone-shaped paper cups, a

slit having been cut in one side and turned back for a flap. Indian designs traced in colors and a small twig pushing its way through the top added to the realistic appearance of the tepée. The Testaments were small home-made books with attractive covers of colored paper on which appeared the word "Testament" in gold letters. Scripture verses on "gifts" were written on the inside pages.

"The Moccasin Trail" was the October topic. For favors brown blotting paper was cut in the shape of a moccasin about 5½ inches long, and decorated with colored paper strips to simulate Indian designs. Each had pasted on it a typewritten news-item concerning Baptist work, which was later read aloud. The luncheon was fol-

Sound Motion Pictures

for

Church Activities

The Best of Sound, The Best of Pictures

- 1—Religious subjects, to stimulate interest in the Sunday Night Services.
- 2—Entertainment and Instruction, to swell the attendance at the Mid-Week Meetings.
- 3—Portable or Stationary equipment, for your own building or anywhere.
- 4—35 mm or 16 mm "SOUND ON FILM"—No discs to bother with,—No synchronizing troubles.
- 5—Equipment can be made to pay for itself,—and to raise funds for any church work.



RCA Victor Co., Inc.
CAMDEN, N. J.

RCA VICTOR CO., INC.
CAMDEN, N. J. DEPT. C

Please send me descriptive booklet on

- ☐ Sound Motion Picture Equipment for Church Activities.
- ☐ Electrical Music in the Church.
- ☐ Public Address Equipment, for Sound Reinforcing.
- ☐ Electric Chimes for the Church Tower.

NAME.....

CHURCH.....

ADDRESS.....

lowed by an original dramatization, "Adventures on the Moccasin Trail," picturing Indian work.

An Intelligence Test

If your society or study group plans to have a public meeting at the close of the study of China, use the following story to test the



"I was sick and ye ministered unto me"

The cry of human need is all about us

IN no place is this call so keenly felt as in hospitals, especially in our Baptist Hospitals which serve such a far-flung constituency. Demands for our welfare service have more than doubled.

\$300,000.00 in welfare service has been rendered to date—more than 90 per cent to worthy needy Baptists living outside the Twin Cities. Sick Baptist workers came to us from twenty-two states and foreign lands last year.

Our Hospitals have no endowment fund for free work, and can only give hospital service to the needy sick as gifts from friends enable us to do so. Could not you be a good Samaritan to some worthy sick one, if only for a day and a night?

NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION

1700 University Avenue
SAINT PAUL, MINNESOTA

Special Welfare Fund

Enclosed find \$_____ to be used in giving free hospital care to worthy needy sick in our Baptist Hospitals.

Name _____

Address _____

NOW IS THE TIME!

— SUPPOSE SHE HAD WAITED!

"I have just received my ANNUITY check and wish to let you know how glad I am that I made the investment when I did. I had intended to leave the amount which I paid for the Annuity, to the Society by will, but if I had waited I could not have done so.

When my husband died I was left with a home and sufficient means to take care of me with prudence. I invested the money in bonds that seemed safe, but now they are almost worthless. I do not blame myself as I had advice from business men. I am still thankful that I have a little left." — *An Annuitant.*

ANNUITIES PROVIDE FOR YOUR NEEDS AND FOR THE WORK OF THE KINGDOM

FOR INFORMATION WRITE TO
MISS DOROTHY A. STEVENS, Treasurer

Woman's American Baptist Home Mission Society

152 Madison Avenue

" * * "

New York City

members' knowledge of the books. In preparing copies of the story, omit the titles, leaving a blank space for each one. Allow from six to ten minutes to complete the story. Afterwards display as many books as you have in your library, and enlist new readers.

A Visit to China

(Note: This is a greatly condensed version of the story used by Mrs. J. T. Crawford, Secretary of Literature for Kansas, to introduce the new books to delegates at the State Convention meeting. Mrs. Crawford told the story while the books were displayed by two assistants.)

It seems that at last the long anticipated trip is to be a reality, for next week we are *OFF TO CHINA*. Realizing that *CHINA'S REAL*

REVOLUTION is still on and it may be months before they are *OUT OF THE STORM*, we are anxious to set sail. Oh, the thrill of it! Neither *EAST WIND: WEST WIND*, nor the peril of crossing *YELLOW RIVERS* can rob us of the *NEW JOY* we are experiencing.

We have learned that on the same boat with us will be a Chinese family with two interesting children. We shall try to make friends with *AH FU* and *ME TOO*. Perhaps they will teach us a few Chinese words and more important than that, teach us how to use *CHOPSTICKS*. . . . The journey was made in safety and here we are in China with the announcement awaiting us that *LADY FOURTH DAUGHTER OF CHINA* is expecting us to her

Tea Party which she is giving under the *HONORABLE CRIMSON TREE*, assisted by *LING YANG*. How like *LADY FOURTH DAUGHTER* whose every thought is that of sharing. Besides the visiting Americans she will have as special guests *THE YOUNG REVOLUTIONIST* (what a delight it will be to meet him), *A CHINA SHEPHERDESS*, and the *CHINESE CHILDREN OF WOODCUTTERS' LANE*. . . . I wish I could describe the party but words fail me. Over the table she had a beautiful linen cloth with delicate embroidery in each of the four corners. The designs were different but each so accurately and neatly done. They symbolized to me the splendid work that the Chinese are doing through evangelism, education, medical missions and

industrial missions. On the table were very rare, and no doubt costly, *BITS OF CHINA*. On either side were placed attractive candlesticks bearing lighted tapers symbolizing our *TORCH-BEARERS IN CHINA*—our workers who bear the Light.

What did they talk about? Why, *LIVING ISSUES IN CHINA* and the present situation *AS IT LOOKS TO YOUNG CHINA*.

As *LADY FOURTH DAUGHTER, FRAGRANCE AND THE OTHERS*, think through the experiences of that afternoon do you suppose they wonder again and again as to our attitude toward China? As they look into my heart and into your heart can they feel that we really care? If we truly care we will surely share.

Prayer Cards Still Arrive

A meeting of the "Pray It Through" committee, to review the year's work, was held in New York, February 20th, with Dr. Clausen presiding. As a report to the denomination, a review of the movement will be incorporated in the annual report of the Board of Missionary Cooperation.

Signed prayer cards continue to arrive almost every day and so do expressions of pastors who testify to benefits which this great prayer

ORGANS

Artistic and Dignified in Tone
Distinctive Advantages in
Construction

Best Materials and Workman-
ship
Remarkable Durability

AUSTIN ORGAN CO.
Hartford, Conn.
Write Us

A "NEW DEAL" in Hotel Rates!

ROOM
WITH **RUNNING WATER**
(FOR 1 OR 2 PERSONS)

\$1.50
PER DAY

Large, delightful rooms. Sleep-producing quiet. Careful management insures atmosphere of refinement and security. 100% location. Famous, delicious Bristol meals at the very lowest prices.
BREAKFAST FROM 20¢ • LUNCHEON FROM 30¢ • DINNER FROM 60¢

ROOM
WITH **PRIVATE BATH**
(FOR 1 OR 2 PERSONS)

\$2.00
PER DAY

Hotel BRISTOL

129-135 West 48th Street • New York City
Just East of Broadway "A Hotel of Character and Distinction"

SLEEP COMES
when you ease the pain



"There! Now that painful old knee joint won't keep you awake!"

"I'll say it won't! Sloan's is a godsend when damp weather starts."

DAMP-DAY PAINS

—stiff joints

Damp weather won't trouble you if you pat on Sloan's. Knee joints, wrists, shoulders stop their painful twitching at once. Because Sloan's brings fresh blood to warm and ease those spots. Stiffness goes. Muscles feel young again. You sleep soundly. . . . Always keep a fresh bottle of Sloan's in the house. Costs only 35¢.

SLOAN'S
World Famous Liniment
used by 133 Nations

revival has produced in the churches. It is impossible at this time to estimate what part of the desired \$500,000 in extra gifts was produced on February 12th. Many churches report "more to follow," and it is certain that extra donations for which the "Pray It Through" movement is responsible will be coming in for the next two months. In one case a church is waiting to dispose of a diamond ring contributed by a member. With a check for \$20 came a letter saying, "We wish we could make it more but we are retired missionaries and our allowance does not permit giving beyond our weekly pledge to the church."

Question Box Contestants

Two typographical errors appeared in the March Question Box. Question 5 should have read "What organization has set a goal of 40,000 new members in 1933?" instead of "4,000." Question 12 should have read "What room has an area of 1320 square feet" instead of "2640 square feet." Contestants will be given credit for these answers.

Copies Are Free

Dr. William Axling's statement on the Laymen's Foreign Missions Inquiry is entitled, "The Appraisal Appraised." It has been printed in pamphlet form and copies will be sent free to any address on request to Rev. Paul E. Alden, 152 Madison Ave., New York City.

WHO'S WHO

In This Issue

Thomasine Allen is a missionary of the Woman's Foreign Mission Society in Morioka, Japan.

E. Herbert Dutton is Director of the Department of Cities of the Ohio Baptist Convention.

J. H. Rushbrooke, personally known to Baptists in five continents, North America, South America, Europe, and now Africa and Australia, is General Secretary of the Baptist World Alliance.

L. D. M. Wedderburn is a missionary of the Scotch Presbyterian Church, stationed in Manchuria.

Four articles are written by members of the magazine's contributing editorial staff, all of whom are officially related to our missionary enterprises.

Frederick H. Eveleth

Rev. F. H. Eveleth, D.D., retired missionary to Burma, died at the age of 90, in Albany, N. Y., November 30, 1932. He had served with the American Baptist Foreign Mission Society for 41 years (1873-1914). He was born in Durham, Maine, March 21, 1843. He was a graduate of Colby College, Waterville, and of Newton Theological Institution, 1873.

His appointment to mission service came in February 1873 and Mr. and Mrs. Eveleth sailed for Burma in October of that year. They were appointed to evangelistic work in Toungoo and later transferred to literary and educational work in connection with the Mission Press in Rangoon. His work in the Burman Theological Seminary was significant. In 1909 he resigned the presidency and after furlough he continued work at the Press, completing the copy for the entire Burmese-English Dictionary so greatly needed. Dr. and Mrs. Eveleth returned to America in March, 1914, and in January, 1916, Mrs. Eveleth died. She had been an invalid for some time. Two sons survive them, Charles E., a vice-president of the General Electric Company, and Dr. Frederick S., of Concord, N. H.

The Last Word

Did you enjoy this issue? If you did, why not help make it possible for others to enjoy MISSIONS also. You can do so by subscribing for a friend or for some former subscriber whose present financial circumstances compelled cancellation. Send \$1 with a name and address, or send simply \$1 and we will see that MISSIONS goes where it will be appreciated.

HOME AND SECURITY

- After loved ones have departed, home and its cherished associations may remain to sustain and cheer. There is a method of giving to missions and at the same time providing an income for the upkeep of the beloved old home.

- The American Baptist Home Mission Society in return for gifts on the Annuity Plan issues what is known as a survivorship agreement, which provides for the payment of an annuity to the first named beneficiary during his or her lifetime and for the continuation of the payments to the survivor.

- Survivorship agreements have been written for a husband and wife, for a brother and sister, for two sisters, for father and child, etc.

For further information concerning single or survivorship annuities address -

SAMUEL BRYANT, Treasurer

The American Baptist Home Mission Society

23 East Twenty-sixth Street, New York City



We want you with us on this Alaskan Adventure

WE'RE off to Alaska, June 25th — our special party of readers of religious journals — and we hope you'll come with us. We can promise you strange sights! You'll see totem poles, Alaskan natives, glaciers and fjords. The sun will sink crazily to the north, out of sight for only a few short hours. Above wild, icy peaks, Northern Lights will flash and swirl and weave heavenly patterns in the sky.

We'll travel in great comfort. Cars and reception committees will be waiting to welcome us at every stop-over. Special entertainment will be arranged for us all along the route — things ordinary travelers miss. We'll even have our own special cars! And

special steamship accommodations for the trip up the smooth, sheltered waters of the Inside Passage. Not a soul should be seasick. The companionship of new friends will add to your pleasure.

Glacier National Park and The Yellowstone will be visited en route — Old Faithful Geyser, Grand Canyon and the lovely lakes of Glacier.

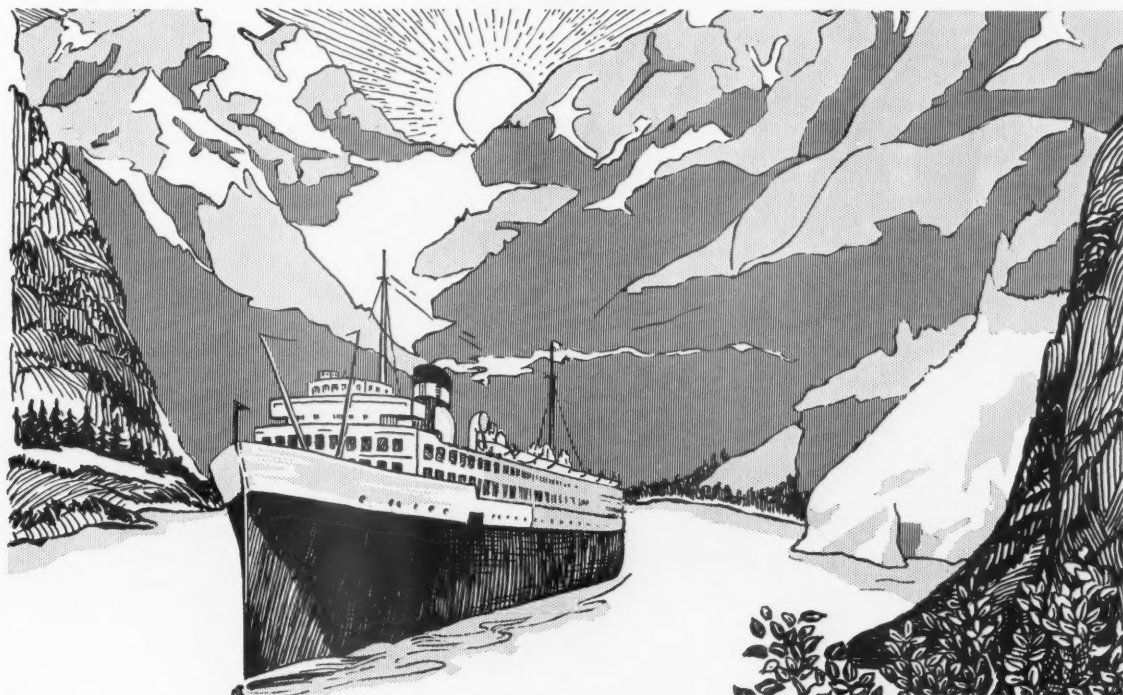
The cost of this trip is surprisingly low. Rates West are the lowest ever! What's more, you'll know the total cost before you start — right from your own home town. Every single detail will be arranged for you. You can pay all expenses in one lump sum — and leave your purse and your cares at home!

We'll be glad to send you complete information — no obligation at all

Just write Mr. H. R. Bowler, Baptist Headquarters

152 Madison Avenue, New York City

NORTHERN PACIFIC ■ BURLINGTON ROUTE ■ ALASKA S. S. COMPANY
GREAT NORTHERN ■ SPOKANE, PORTLAND AND SEATTLE RAILWAY (2)



Will You Get CASH or SYMPATHY in the event of ACCIDENT or SICKNESS?

You can now
protect your-
self and family
under a lim-
ited coverage
policy—

•
**READ
THIS NEWS ITEM**



for
only
\$10
a year

TODAY HAPPINESS—TOMORROW WHAT?

New Form of Insurance Sweeps Country!

Stated Accidents and Sickness Covered —Cost Only \$10 a Year

Newark, N. J. — A new type of limited protection covering both Sickness and Accidents at a cost of less than 3 cents a day has been announced by the North American Accident Insurance Company with offices at 420 Wallach Building, Newark, New Jersey.

Men and women between the ages of 16 and 70 are eligible. No medical examination is required. The sum of \$10,000 is paid for stated accidental death, \$10,000 for loss of hands, feet or eyesight and \$25.00 weekly benefit for stated accidents or sickness. Doctor's Bills, Hospital Benefit, Emergency Benefit, and other liberal features to help in time of need — all clearly shown in policy.

Free booklet entitled "Cash or Sympathy," explains this amazing \$10.00 a year policy. Write for your FREE copy today to the North American Accident Insurance Co., 420 Wallach Building, Newark, N. J.

For less than 3c a day you can protect those near and dear to you!

SUPPOSE you meet with an accident or sickness **tonight** — will your income continue? Remember few escape without accident — and none of us can tell what tomorrow holds for us. While you are reading this warning, somewhere some ghastly tragedy, flood or fire, some automobile or train disaster is taking its toll of human life or limb.

Now Is the Time to Protect Yourself!

If you suddenly became ill — would your income stop? What if you suffered from lobar pneumonia, an appendicitis operation, or any of the many common ills which are covered in this unusual policy; wouldn't you rest easier and convalesce more quickly if you knew that our company stood ready to help lift from your shoulders the distressing financial burdens in case of a personal tragedy? **Protect yourself Now!**

Some of the features of this policy
No Medical Examination
\$10 a Year Entire Cost
No Dues No Assessments
MEN AND WOMEN
16 to 70 Years Accepted
\$10,000
PRINCIPAL SUM
\$10,000
Loss of hands, feet or eyesight
\$25 Weekly Benefits

for stated accidents and sickness
Doctor's Bills, Hospital Benefits, Emergency Benefit and other liberal features to help in time of need — all clearly shown in policy.

This is a simple and understandable policy — without complicated or misleading clauses. You know exactly what every word means — and every word means exactly what it says.

A sudden accident! A sudden sickness!
Can you say neither will happen to you?

Then don't delay another day. Protect yourself by insuring in the largest and oldest exclusive accident insurance Company in America. Send the coupon NOW for complete information about our new limited \$10,000 Accident and Sickness Policy.

Under Direct Supervision of 48 State Insurance Departments

**Largest and Oldest Exclusive Health and Accident
Insurance Company in America**

ESTABLISHED OVER 46 YEARS

NORTH AMERICAN ACCIDENT INSURANCE CO. (OF CHICAGO)
420 Wallach Building Newark, New Jersey

AGENTS wanted for New Territory

MAIL COUPON TODAY!

FOR YOUR COPY OF OUR FREE BOOKLET

"Cash or Sympathy"

NORTH AMERICAN ACCIDENT INSURANCE CO.
420 Wallach Building, Newark, New Jersey

Gentlemen: At no cost to me send copy of your FREE booklet "Cash or Sympathy."

Name.....

Address.....

City.....State.....